

THE  
**CONGREGATIONAL**  
MAGAZINE.

No. 3. N. S.]

MARCH, 1825.

[VOL. VIII.

**MEMOIR OF WALTER VENNING, ESQ.  
THE PHILANTHROPIST, LATE OF ST. PETERSBURG.**

*Compiled from his Private and Family Papers.*

(Concluded from page 63.)

THE works of mercy which now occupied the attention of Mr. Venning, called forth the energies of his character in a manner at once delightful and unexpected. System, punctuality, intrepidity, and perseverance seemed to mark all his proceedings, and the increased spirituality of his mind convinced his most intimate friends, that he was training for some very extended sphere of usefulness. When, therefore, they knew that he proposed to visit St. Petersburg, with a view to promote the philanthropic plans of the PRISON SOCIETY in that metropolis, though they regretted the loss of his beloved society, they rejoiced in the contemplation of the field for Christian labour which was open to him, a field equal to his enlarged and active benevolence. In May 1817, the Rev. Edward Stallybrass and his lady were preparing to sail for St. Petersburg, on their way to Siberia, with a view to missionary labours amongst the tribes of Mongolian Tartars there. Mr. Venning was, in course, happy to embark with such associates, and on the 18th of that month they sailed from Gravesend for Russia. Mr. V. united with Mr. Stallybrass, in requesting permission of the Captain to have preaching on board on the Lord's-day, and family worship every morning and evening, which was granted, with expressions of satisfaction,

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and the services were observed with respectful attention by a lady and three gentlemen, who were their fellow passengers.

A pleasant voyage of fourteen days brought them to Elsinore, a port at which vessels usually stay before they enter the Baltic, and Mr. Venning availed himself of the delay to visit Copenhagen, to see the prison, and thus to commence in the capital of Denmark his mission of humanity to the north. He was, however, not permitted to see the prison that day, and he therefore obtained a promise of Mr. Foster, the resident British Consul, that he would collect the information he required, doubtless, with a view to some benevolent labours in that city, which were then contemplated by him, but which, alas! he was never permitted to accomplish. A short passage of seven days brought these christian friends to St. Petersburg; and however fortuitous it might seem to men of this world, that they took their voyage from England in the same ship, yet to those who regard the dispensations of an all-wise Providence, it will be apparent that this was designed to unite them more intimately for purposes of mutual comfort and usefulness. This was Mr. Venning's fourth visit to the Russian metropolis, and ten years had elapsed since his last departure, "The vicissitudes

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which the hand of time had wrought among his acquaintance during that period, made a deep impression on his mind. His reflections on this subject are too valuable to be lost. "An absence of ten years will convince any man of the ravages of time, infants are become boys—boys are grown up to men—and men are sinking into old age. Among these, how many are cut off by death, and even survivors confess, that happiness is not to be found. A few more changes will lay them, and the writer too, beneath the clods of the valley."

The first public attempt of Mr. Stallybrass to promote the cause of the Redeemer in St. Petersburg, was to collect an English congregation on the Lord's-day evening at the Moravian chapel, which was lent in the most liberal manner by the excellent pastor, the Rev. Mr. Mortimer, for that purpose. Early in July 1817, the Rev. Mr. Glen, a Missionary of the Church of Scotland, opened the lecture, which was afterwards continued, under very encouraging circumstances, by Mr. S.; about 200 English usually attending the service, besides several Russians of distinction.

In this attempt to establish public worship in the mode most congenial to his own feelings, Mr. V., in course, was much interested, and it was his happiness not only to serve this little society, by becoming its treasurer, but also to remove many prejudices respecting it in the first circles, through the influence of his brother, who became with him a constant attendant. The pious members of this congregation assembled privately on the morning of every Lord's-day, at the residence of Dr. Paterson for social prayer, and the exposition of the sacred Scriptures. The Lord's Supper was also celebrated by them. "It is delightful," says Mr. V., "to behold a little

rising church. Last Sunday being the first of the month, we sat down at the Lord's Table. Seven members, including myself, and a pious Jew lately arrived here from Sweden." Mr. Venning's intelligence and piety at once marked out the decided course he was now called to prosecute. He was resolved not to act the vacillating part of a religious borderer, or to dwell in "that debatable land," which affords a satisfactory abode to many fashionable professors of religion. He withdrew from the ordinary round of genteel society, and attached himself only to those, who, like himself, were making "the glory of God," the chief end of their existence.

He was soon introduced to several individuals of splendid rank and eminent piety in the Court of St. Petersburg, who were anxious to employ their talents and their influence for the melioration of human wretchedness.

With no interview was he so much surprised and delighted, as that with which his Excellency Prince Alexander Galitzin, the minister of spiritual affairs, &c. &c. favoured him. In this distinguished nobleman, he found not a proud officer of state, but a humble disciple of Jesus, who conversed with him as a fellow Christian, entered into his feelings respecting the wished-for conversion of his brother, and expressed a hope that his influence might be truly beneficial to him. "To hear this," says Mr. W. Venning, in a letter to his sisters, "at my *first interview* from the lips of this illustrious stranger, can alone be explained by those glorious principles, which are inculcated by our great and divine Master.—Should that, through the blessing of God, be the case, I shall be well repaid for my Russian visit." Having secured the friendship of this truly christian nobleman, he obtained, through him, "permission from the

beloved and humane Emperor Alexander, to visit the Russian prisons at all times," on the condition, that he should draw up a report of their state to be laid before his Imperial Majesty. This was excitement sufficient to call forth all his energies, and to suspend all other engagements. He assured Prince Galitzin, that he should think of nothing else but prisons, and consequently, he not only declined all commercial business, but actually absented himself from the Exchange, lest he should be in any way interrupted in his benevolent occupations. The abodes of misery, of every name, in St. Petersburg, were now visited by him day after day, and many a prisoner bowed down with affliction and iron, was cheered, instructed, and saved by his ministrations. In January 1818, he wrote to his sisters—"All my attention and time have been taken up since my arrival in visiting the prisons, houses of correction, workhouses, hospitals, mad-houses, &c. &c., and I have just completely finished my inspection of them, and have forwarded the report of my observations to Prince Galitzin, who will lay it before his Imperial Majesty, with a memorial, pointing out the nature of prison discipline, upon the improved plan, which, with the blessing of that glorious Being who hears the groaning of the prisoner, and binds up the broken-hearted, will, I trust, be productive of much good. This week I take my departure for Moscow, for the purpose of visiting the prisons, &c. in that city. The great improvements which have taken place in the prisons of St. Petersburg, encourage me to go on in this work."

A journey of 520 miles to Moscow, in the depth of a northern winter, did not appear formidable to him, when he knew, that by the presence of the court, then in that

ancient capital, he might obtain additional opportunities of promoting his philanthropic schemes.

On his arrival, he in course visited Prince Galitzin, and was introduced to the Princess Mestchersky, a lady distinguished not only by her piety, but also by her knowledge of English literature, and who had translated his memorial into the Russian language, as well as many English religious tracts. She accompanied him in his first visit to the prisons of Moscow, and so fully were her Christian sympathies called forth by the scenes she witnessed, that on the formation of the Female Association for visiting Prisons in St. Petersburg, she left the Taurida Palace for the common prison, every day, to read portions of the Scriptures to the female convicts, and to supply them with work and instruction.

Mr. Venning not only visited the prisons, hospitals, workhouses, and madhouses of Moscow, but also those of Novogorod and Tver, during his journey.

The ancient metropolis still presents much to delight the traveller, which the French war did not destroy. Novogorod exhibits a most interesting object in the cathedral of St. Sophia, which contains curious pictures painted before the arts had re-visited Italy, and which were most probably brought from Greece—while "the situation of Tver, upon the lofty banks of the Volga, is very grand, and its shops, stone-buildings, and churches, merit particular regard." These, however, had no charm for Mr. Venning: writing to his sisters after his return from Moscow, he says, "Nothing, I know, will now satisfy you, but a full and particular account of all I have seen and heard; but when I tell you my SOLE OBJECT WAS TO VISIT PRI-

\* Vide Dr. D. Clarke's Travels, vol. i. pp. 25—50.

SONS, you will not expect airy descriptions from me."

Although Mr. Venning had certain information, that his report and memorial were very acceptable to the Emperor, yet he in course expected that a delay of many months would occur before the routine of public business would permit him to obtain the official confirmation of them.

The interval, however, was fully occupied by continued visits to the prisons, and by zealous attempts for the advancement of real religion in his brother's family and in the empire. At the request of his illustrious friend, Prince Galitzin, who is the President of the Russian Bible Society, he waited upon the English gentlemen in St. Petersburg, to solicit donations on behalf of its funds, and though he had not all the success he desired, yet the handsome donation of 1000 rubles,\* from the Earl of Cathcart, the English Ambassador, with several from other gentlemen, proportionably liberal, much pleased him, but that which in course produced in his mind the greatest satisfaction, was the donation of 400 rubles from his brother, Mr. John Venning, accompanied with a subscription of 100 rubles annually. He could mark this with many other facts, as illustrative of the growing seriousness of his beloved relative, for whose conversion he had expressed such frequent solicitude.

He afforded considerable assistance to several brethren of the Scotch Missionary Society, who, with their wives and children, came to St. Petersburg on their way to Astracan, and when they commenced their long journey, he accompanied them in their boat several versts up the river, till they arrived at the point of separation, when they sang a parting hymn,

and commanded each other in prayer to the protection of God with the solemn conviction pressing heavily on their spirits, that they should meet no more till the resurrection of the just. Mr. Venning kept steadily in view the great object of his life, PRISON REFORM, and availed himself of every means to increase his information on the state of those abodes of misfortune and of crime.

The extensive tours which his beloved friends Doctors Pinkerton, Paterson, and Henderson were called to take in the service of the Bible Society throughout the European continent, opened channels for extensive intelligence, as these benevolent men readily accepted his list of prison questions, and promised, by personal inspection, to obtain suitable answers. He expressed, in his letters home, how much their friendly aid encouraged him, and adds, at the close of his account of their co-operation—

"With so delightful a prospect before me, and the great encouragement which I have received from his Imperial Majesty to do good in this way, I find no room to doubt where I ought to be. It is true, that the heat in summer, and the cold in winter are exceedingly great, yet I have much reason to be thankful, that my health has not suffered either by the one or the other, although I was much exposed to the latter on my journey to and from Moscow. I have likewise been most mercifully preserved from all harm in my frequent visits to the prisons and hospitals; but I am not thankful enough to the Author of such great and so many mercies. I have had the honour of presenting to the Russian Government a plan of a penitentiary for 600 prisoners, with a plan of a Society for their better regulation, according to an improved system recommended in my memorial, which has given great satisfaction, and his Imperial Majesty has been graciously pleased to communicate to me, through his Excellency Prince Galitzio, his approbation of my conduct, with other expressions of esteem and regard. All these documents, with Mr. Buxton's Essay on Prison Discipline, and the last report of our London Prison Society, have been forwarded to his Imperial Majesty, by courier from hence, for his gracious consideration, at his Majesty's own request; and I am now waiting his decision."

\*A ruble contains 100 copecks, each of which is equal to a halfpenny British.

In reply to the naturally anxious inquiries of his sisters, respecting his return to England; he assured them, that his prospects of usefulness were extensive, and the encouragement great, and then he adds,

"Perhaps you will be more convinced of this by the following extract of Mr. Hoare's letter, dated 2d June, 1818. He is our chairman. 'I should heartily rejoice to shake hands with you, and hear from your own mouth an account of your most prosperous labours, but I cannot wish you here. The path appears to be clearly marked out for you, and I most earnestly hope that, humbly doing your Master's work, you will be of him most richly rewarded, whilst you thus continue to show your faith in your works. May the divine blessing be with you.' It is true that the good which has already been done is exceedingly great, but in the progress of its accomplishment, the prospect of far more extended usefulness has opened so widely before me, that I entertain a well grounded hope, from the measures which are now taken, that ere long every prison and dungeon in Europe will be visited, and the great mass of complicated misery to be found in them removed. I have lately received from the committee a plan-model of a gaol, very ingeniously cut out in wood, and so complete that the keeper and prisoners are all to be seen. It is such a curious piece of machinery that Count Lieven and many other friends have come to see it. I have placed it on a table, in the centre of a large room, and study it at my leisure."

Though he abounded in these labours, he was not forgetful of the interests of that infant church of which he was so honourable a member. Their pulpit had been supplied, after Mr. Stallybrass's departure, by the kind services of Drs. Pinkerton and Paterson, and other missionary brethren assisted, as the providence of God brought them to the city; but it became necessary they should enjoy the stated labours of a pastor who, by his residence amongst them, might promote many plans of usefulness.

Mr. W. Venning opened a correspondence on the subject with W. A. Hankey, Esq. the valued Treasurer of the London Missionary Society, which terminated

in the appointment of the Rev. R. Knill to that city, where he arrived in December, 1820, and still continues a distinguished blessing to the prosperous and increasing church over which he presides, and is also an efficient agent of missions in that city, by facilitating in the capital the execution of those plans which his brethren amongst the heathen on the borders of that vast empire may suggest.

After the most mature deliberation of the reports of Mr. Venning, with the plan of the Prison Society, which had been submitted to him more than eighteen months, the Emperor Alexander was pleased to confirm and legalize them by the following sign-manual—“BE IT SO: and I appoint the Minister of Spiritual Affairs and National Instruction, Prince Galitzin, President. ALEXANDER.”

The Prince communicated this important information to Mr. V. by an obliging letter, and the effect which the success of his plans produced upon his mind may be learned from the following reply, which he addressed to that nobleman.

“To His Excellency Prince Alexander Galitzin.

“Sir,—I have the honour to acknowledge the receipt of your highly esteemed favours of the 18th inst. informing me that his Imperial Majesty had deigned to confirm the memorial, together with the statutes of the Society for the care of Prisoners (which your Excellency laid before His Imperial Majesty) in its whole extent, on the 19th ultimo. And also that His Imperial Majesty had been pleased to nominate your Excellency the president of this Society. This welcome intelligence has excited in my mind feelings of peculiar delight, and filled my heart with love and gratitude to the Great Author and Finisher of every good work, and it is my ardent prayer that the God of mercy and goodness may pour down his choicest blessings upon the illustrious patron of this society, the beloved Emperor Alexander, whose bright and humane example will, I trust, soon be followed by the surrounding nations.

“Our blessed Saviour, when on earth, regarded criminals with an eye full of com-

passion—he came not to call the righteous but sinners to repentance—he dismissed a woman taken in the perpetration of a crime, which was death by the Jewish law, with a friendly admonition, and he opened the gates of Paradise to a dying thief.

" If the society should be instrumental in reclaiming but one of such offenders, it would be a great and just cause of triumph, for we are assured, in the divine word, that there is joy in the presence of the angels of God over one sinner that repented; the felicity which that soul would possess, through an endless duration, would exceed any imaginable happiness that can be enjoyed by the whole world through the longest periods of time. I feel myself highly honoured in being admitted a member of the committee, and in assuring your Excellency that I will exert my feeble talents to promote the benevolent objects of this important and useful institution. I am persuaded that I am only expressing the sentiments of every member of our London committee. Before I conclude, allow me to observe, that I should not be doing justice to my own feelings, if I were not in an especial manner to acknowledge the great obligations which I am under, for the encouragement and patronage afforded me by your Excellency from the commencement to the final completion of this plan of benevolence.

" That the blessing of God may attend this society in its beneficent labours, is the prayer of your Excellency's much obliged and most humble servant.

(Signed) " WALTER VENNING.  
" St. Petersburg, August 25, 1819."

In a few weeks Mr. Venning had the happiness to be summoned to the mansion of Prince Galitzin, to meet the members of the committees which his Imperial Majesty had appointed to direct the affairs of the Russian Prison Society. The spacious apartment in which they assembled was adorned with the portraits of the most distinguished statesmen and generals of the empire. The members, though of varied ranks, ranged themselves indiscriminately on each side of a long table, without any of the cold forms of etiquette, and Prince Galitzin, as president, took the chair. The intended rules were first read, then the vice-presidents were appointed, amongst whom were enrolled the names of some of the most distinguished personages of the country. Mr. John

Venning was appointed treasurer. A report of the proceedings and success of the London Prison Society was also read. All the members then divided into sub-committees of inspection, after which the Prince addressed them in a fine strain of christian eloquence, which would, as Mr. Venning said, have cheered the heart of Howard himself, and which touched the hearts of all present. The subscription followed: his Majesty, the Emperor, sent 10,000 rubles, and 5,000 as his annual subscription. Prince Galitzin gave 1,000 rubles, and 500 rubles annually. All the members followed these liberal examples in the same spirit, and 9,200 rubles were immediately subscribed. With what calm and secret pleasure Mr. W. Venning silently contemplated these memorable proceedings, which had originated in his personal labours alone, the reader may conceive. This success only increased his ardour, and he wrote to his friend, Mr. Hoare, " I have now made up my mind to pass this winter in Russia, as it bids fair to be the most active and the most happy of my life."

Amongst other distinguished ladies who united to promote the benevolent schemes of Mr. V. was her Excellency Mrs. Kazadavloff, the venerable widow of the late minister of state for the interior, who was appointed president of the ladies' committee. She begged, with tears, that Mr. V. would accompany her to the prisons, where she hoped to communicate consolation to their sorrowing inmates, and thereby to realize its soothing influence herself, as she had been greatly afflicted by the loss of her late husband.

The pen of Mr. Venning can best describe the interesting scene he witnessed in the prisons he visited with her, and the pleasing effects her presence produced on the unhappy inmates.

" I had the honour of accompanying her Excellency in her first visits to the prisons, in which a very affecting scene took place between this lady and the female prisoners. She began by addressing them in the most tender and affecting manner. She told them, with tears, that she came there to do them good, to feed, to clothe, and to instruct them in their moral duties, and that she would often repeat her visits. They were astonished at her kindness, and although they were ignorant who she was, yet by her attendants they must have been convinced that she was a person high in rank; they immediately threw themselves at her feet, but she gently reproved them, and forbade them to do so again, telling them that such a posture was only becoming to their Creator—and that they might not over estimate her kindness, she informed them that her visit was only an act of duty, and it was at the will and pleasure of her sovereign, who had appointed her to this work of mercy, and to him their thanks were due.

" On hearing this, the prisoners burst into tears, and the good old lady wept with them. After this she proposed that they should be employed, to which they all agreed most cheerfully; and accordingly they have been supplied with materials, needles, thread, &c. One of the best behaved of the women was selected and appointed superintendent. The young women who could not read were placed under the care of an elderly prisoner, who promised to instruct them. Others whose offences were slight, were recommended to mercy: and her Excellency sent them all a good dinner the next day from her own kitchen.\*

*Knill's Memoir*, pp. 61, 62.

Mr. Vennings benevolence was not absorbed by the hapless criminals he visited. His papers prove that he constantly had a great variety of cases of distress to relieve, which were not before the public eye. On examining his manuscripts, he is found one day reclaiming an unhappy English girl, who was seduced from her country and robbed of her virtue by a heartless wretch, who left her impoverished and deserted, to die in a foreign land, from which she was delivered by his timely aid; another day he is collecting money amongst his friends for a poor but

\* This excellent lady had a presentiment that she should die on the approaching birth-day of her husband, which was actually the case, and she departed in the faith and consolation of the Gospel.

very respectable widow and her orphan children, for whom he obtained that assistance which saved her from a prison, and the children from want.

Indeed, his known and indiscriminating philanthropy secured for him the purses of those who were happy to have a wise and faithful almoner of their benevolence. An English gentleman gave him at one time 1000 rubles, to be distributed amongst debtors and the poor at his discretion.

He was excited to increased diligence in these works of mercy by the affecting instances of mortality which occurred within his own immediate circle. Mrs. Patterson, the excellent wife of Dr. P., was removed, in the midst of her increasingly useful labours. Mrs. Kazadavloff followed soon after, and then the admonitory voice was heard within his own dwelling, by the death of a dear nephew, who left England for St. Petersburg, to learn the business of this world, but happily acquired there a knowledge of Him who is the only true and living way to the enjoyments of the next.

Mr. Knill justly remarks—

" Instead of fleeing from the post of active duty, we should rather endeavour to fill up the vacuum which death has occasioned. Those who are departed have bequeathed to us their labours. Our sphere of action is enlarged. The calls for our exertion become more abundant, and a voice from their tomb addresses us, saying, 'Work while it is called to-day.' In this way Mr. Vennings acted, he listened to the voice—he obeyed the command—and as soon as the fervent rays of the sun had removed the ice from the Gulph of Finland, he visited Cronstadt, and inspected the prisons. He was exceedingly gratified to find the hospital in such excellent order, and reported the same favourable account of it which that great man, Howard, had done nearly half a century before."—pp. 63, 64.

This visit led the way to a meeting for the formation of an Auxiliary Prison Society at that place, at which he was present, with his friends Mr. Papoff, Dr. Pin-

"Prior to the meeting, which was held at twelve o'clock, we visited all the prisons and the Lazaretto; I was much pleased to find them cleaner than when I first saw them. The walls had been white washed—the floors scraped—and consequently the air was less offensive; other things which I had noticed in my report, were corrected. The general appearance of the prisoners was healthy, and their allowance of bread sufficient—each man receives three pounds daily.

"Most of the prisoners, I supplied with religious tracts, which had been selected and translated by my much respected friend the Princess Mestchersky."

In August, 1820, he contemplated a visit to Denmark and his native England, having obtained letters of introduction from Prince Galitzin to noblemen in both countries, with a view to enlarge his sphere of usefulness; but the Prince of the kings of the earth, who fixes "the bounds of our habitation," and has "a set time for man on the earth," had mysteriously determined that his career of benevolence should shortly close.

He sailed from Cronstadt, on the 9th of August, in the *George*, an American vessel, bound to Copenhagen.

After having been three days at sea, in consequence of very stormy weather, they were driven upon a reef of rocks in the Gulf of Finland, not 100 miles from the port which they had left. Here the ship was immovably fixed for fifteen long hours, and during a dark night, they were in fearful expectation of being engulfed by the angry waves which beat against them. Part of a valuable cargo was reluctantly cast into the deep, and at length the Captain with many tears told Mr. Venning, he must abandon the vessel to the destruction, which was now inevitable. Mr. V. encouraged him, and they took to their boats. They saw vessels pass, yet they were not discovered; but at length they were seen, and rescued from their

perilous situation, and conveyed in safety back to the harbour from which they came.

On his return to Cronstadt, he was kindly congratulated by all the officers of the guard frigate upon his having received what, in the idiom of their country, they called a "*new life.*" But he was attacked with serious illness before he could leave that place, doubtless the result of his fatigue, and was reduced to such a state of weakness by fever as to prevent his walking. At length he was able to go to his brother's country house, where he was favoured with the christian sympathies of his beloved friends, Prince Galitzin and his Excellency Mr. Papoff. Nothing dismayed by the perils of the sea, he again secured a passage for Copenhagen, in the ship *Alexander*, but his continued indisposition again disappointed him, but did not destroy the purpose, the execution of which he felt was uncertain, and which, alas, he never accomplished. In a letter to his brother-in-law in reference to it, he says—

"Still I look forward with pleasure and hope of seeing my dear English friends next summer; but the vicissitudes of life, and the uncertainty of life itself, especially in the work which engages all my time and attention; forbid me, at least, for the present to say much about it. I have great reason to be thankful to my heavenly Father, for preserving my life so long amidst dangers both seen and unseen, nor ought I to be less so for his blessings in crowning all my labours in Russia, for the benefit of the sick, the prisoner, and the exile, weak and unworthy as the instrument is, with the most signal success; and I should deem it something worse than the affection of humility, if I were to deny the fact, that this fourth visit which I have made to Russia, and which I only intended to be one of three months, but which has already exceeded more than three years, has been the most active, the most useful, and the most happy of them all."

While he was yet in a delicate state of health, he went as usual to the prison, with another member of the committee. At this time there was a prisoner dangerously ill of a typhus fever; both

the visitors received the infection. Mr. V.'s companion soon sickened, and his case was considered hopeless, but he was unexpectedly restored. Mr. Venning's attack assumed the usual symptoms of a cold, and made insidious progress, which for seven days alarmed neither the physician nor himself, till, at length, decided symptoms of typhus appeared, which continued, with some delusive intervals, for seven days more, when the conflict closed in death.

"When I saw him first," says Dr. Patterson, in a letter to Mr. Stenner, "I hoped all would be well in a few days. This day week the fever became a marked typhus nervous one, but of the milder kind. He began to apprehend danger, and his physician ordered that none of his friends should see him, as his head was a little affected. This coming to his knowledge, he sent for Mr. Knill and myself, and requested that we would not keep away from him, and that even if he got worse we would come and see him. 'We shall soon,' said he, 'all be angels, and no physician shall prevent me seeing those in my last moments with whom I hope to spend an eternity in glory.' This was on Thursday, and on Friday the physicians (for now a second had been called in) pronounced him much better. On Saturday he shaved himself, with his own hand, and had a short, most interesting conversation with Mr. Knill, in which he charged him to preach Christ, and him crucified, for the salvation of poor sinners, declaring that this was the sole foundation on which he rested, and the only one which could give him support and comfort in the near prospect of death and the judgment seat."

On Monday he was worse, and when the doctor, with Mr. John Venning, entered the room, with some other Christian friends, they found him apparently insensible; they, however, kneeled around his bed in prayer, and commended his departing spirit to Jesus, which took its happy flight to heaven in the night of Monday, January 22, 1821, in the 40th year of his age.

His death produced a most salutary influence on the minds of more than one of his near relatives. These yet live to promote the cause of God and of humanity in St. Petersburgh. The attendance at his

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funeral attested the general sense which was entertained of his worth. Sir Charles Bagot, the British Ambassador, and his suite; Prince Galitzin, with many other Russian noblemen; General Gorgoley, Master of Police; the gentlemen of the British Factory, and all the members of the Prison Committee, accompanied his remains to the grave, in the Smolensky burying-ground, on Williams's Island, where they were deposited beside those of his beloved nephew, alike awaiting the resurrection of the just.

A few days after his funeral, the annual meeting of the Prison Society was held, when his bereaved friend, Prince Galitzin, pronounced an eulogium, which discovers alike the skill of the orator, the affection of the friend, and the piety of the Christian. It closed with a proposal to erect a public monument to his memory.

"Not splendour, nor vain show, nor empty eulogy, said the Prince, ought to constitute the symbols of this monument, but a simplicity which shall speak to the heart and excite to pious reflections.

"While Russia has to show near one frontier the ashes of his countryman, who marked the first traces of amelioration in the condition of prisoners and of the sick and suffering, let her also show another monument of a *Second Howard*—here, a worthy follower and emulator of the good deeds of the *first*. The Lord blesseth his work when he bestows the instruments of his grace on the earth; the Lord has accomplished his work when he taketh them to himself in heaven."

This has been accomplished. It is a square altar tomb, surmounted, after the Russian taste, with an irradiated cross. A bas-relief, representing Mr. Venning entering into a prison, with a Bible in his hand, occupies the front side, beneath which are inscribed, in Russ and English,

"I was sick and ye visited me: I was in prison and ye came unto me"

"I heard a voice from heaven, saying," &c.

On the reverse is placed an inscription, in Russ, of which the following is the translation.

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"The Society of St. Petersburg, for the improvement of prisons, have raised this monument to the memory of their beloved fellow-labourer, WALTER VENNING, the countryman of Howard, and founder of

the prison institutions of this country. He was born in November, 1781, and died in the Lord Jesus Christ, on the 10th of January, 1821."

## ORIGINAL ESSAYS, COMMUNICATIONS, &c.

### ON MISSIONARY COMMUNITIES.

(To the Editors.)

Gentlemen,—I presume that no apology will be deemed requisite for introducing, through the medium of your Magazine, the following observations on some desirable, and practicable methods, for rendering Christian Missions amongst the heathen more efficient than they have hitherto been. The author of these observations is not a theorist, who has amused himself by speculation at home; or one who has been contented with speeches, contributions, and prayers on behalf of the cause. Many years ago he left his native land—"sojourned in a strange country," subjected himself to privation, study, and solitude, in circumstances of peculiar trial, and by the blessing of God on his exertions, effected achievements that will confer on distant ages the most important benefits, and endear his memory to generations yet unborn. What he has suggested on the subject of "Missionary Communities," is the result of personal observations, and a painful experience of the inadequacy of existing methods of operation in the particular stations to which he considers his remarks as applicable. His object in submitting these hints to public examination, is to promote free inquiry and discussion; and to elicit those sentiments and opinions which may either prove the fallacy, or confirm the practicability of his plans. Having thus taken the liberty of introducing my esteemed friend to the notice of your readers, I shall do nothing more than transcribe his own suggestions, for their candid and impartial consideration. I am, Gentlemen,

Your's respectfully,

A FRIEND TO MISSIONS.

IT is my deliberate opinion, that in every place selected as a station by Missionary Societies, there should be an attempt made, as soon as possible, to form a *Missionary Community*, consisting not only of preachers, but of persons not preachers, to be associated with them; some having leisure to write books, or to be engaged as catechists; others to be employed as schoolmasters and schoolmistresses. It might be desirable to

have some brethren, who would attend exclusively to *secular* concerns, under the general direction of the seniors of the community. At present, in the stations, we are too few to do well the many things we have to do. A missionary, whose duty it is to teach, and preach, and write, requires at first, and indeed always, considerable leisure to devote to these objects. It should never be forgotten, that the study of pagan languages, their literature, opinions, prejudices, and customs, requires much time; and whilst the acquisition of these is necessary to his ultimate object, they are not *in themselves* of any value, except as they bear on that object. Still their utility is obvious and indispensable. But if these necessary attainments are to be made, and if, in addition to these pursuits, there be numerous matters of arrangement and detail, of a merely secular kind, imposed on the missionary; how can his time and strength be adequate to his engagements? Something must be neglected, perhaps the most important concern, because affairs of inferior consequence may be immediately more urgent and imperative in their demands on his time; and thus what a subordinate class of instruments might accomplish, is done by those whose time and talents, on the principle of a salutary division of labour, ought to be far more efficiently occupied. Missionaries require, in various ways, the co-operation of Christian brethren;—such persons of humble spirit, who without interfering with the direct and ministerial duties of missionaries, will do all

in their power to be "helps" to them, acting cheerfully as subordinate agents to preserve unity of design and effective co-operation. With such tempers, there are many poor pious persons in the united kingdom, who might be of incalculable value in our missionary establishments, by discharging various peculiar duties, which devolve on missionaries for want of this kind of assistance. When missionaries are absent from their stations to explore surrounding districts, or to itinerate for the purposes of evangelization, then persons *at home* might have general arrangements confided to their temporary management; and in the event of death, be a sort of "*locum tenentes*," till supplies were afforded.

I should wish this "Missionary Community" to consist of persons of both sexes, of various qualifications. In order to assist pagan females to understand Christianity, pious females are essential; but the wives of missionaries who become mothers, are seldom possessed of sufficient health and leisure. The unmarried daughters of the secular members of this community, or pious young women, might teach those of their own sex amongst the natives, whether children or adults, and thus render essential service. A community established on these principles, might become a *nursery for young missionaries, an asylum for the old, and for orphan children*, and be made a HOME for all.

Some representations of the missionary character are overstretched; qualifications for sustaining it are made hyper-apostolic, and many who might be encouraged by lower expectations, are deterred from offering their services. This especially applies to those who might usefully engage in the subordinate duties I have described. The missionary that some people praise, is a sort of *ideal* being, while their lofty

and magnificent eulogies will still allow them to neglect, if not to despise, the *real* missionary.

I doubt whether the present method of procuring missionaries be, at least in all cases, or as a general rule, a good one; viz. selecting young men, sometimes of no education, of no experience in reference to the knowledge of men and things, but who have worked themselves up to a certain measure of high-toned devotedness, and are willing to go *anywhere*, and under these impressions are sent to a missionary seminary! I am inclined to think it would be better for the directors of Missionary Societies to announce, in some cases, that "agents are wanted for such a country, or such a station; for example, *Singapore* or *Malacca*: three or four are needed as 'ministers of the word.' We need also some to be Chinese or Malay students; and as others may have less talent for public speaking than for composition or conversational instruction, if any are disposed to offer themselves for subordinate duties their services will be accepted, if they have the requisite qualifications." Another announcement might encourage the application of pious persons to offer themselves for *secular* undertakings, in certain stations; these might most efficiently promote the interests of the missions, by mercantile, mechanical, or agricultural operations. They might act as deacons in new missionary churches, and their respective families provide ample materials for the enlargement and perpetuity of the respective stations. If individuals and families are often so willing to *emigrate* to new settlements, even with no prospects of returning to their own country, and require, comparatively, but little assistance, in order to their future and permanent organization, surely *christian* principles might supply a sufficiently power-

ful stimulus to similar offers of co-operation with missionaries in their distant station, on the ground and for the objects I have now stated. By these means the converted natives would be greatly benefited—"missionary communities" would be established—the ravages of death would not expose a station to irreparable danger—the formidable evils arising from the want of christian fellowship would be materially lessened—individual responsibility would be more powerfully felt—and, under the divine blessing, the cause of missions would be more successful.

Whilst I submit these considerations, I by no means forget that the Lord hath said, "Cursed is the man that trusteth in man," instead of trusting in God, who has promised to "shew himself strong in behalf of those whose hearts are perfect," or complete in their dependance on him! Heaven's sun and showers the husbandman must ever regard as indispensably necessary; but he must still attentively study the best methods of cultivation.

#### PROGRESS OF DISSENT AND THE QUARTERLY REVIEW.

To prove an acknowledged fact were a useless employment of words, to account for it may be interesting and instructive. That dissent prevails very extensively is a *fact* disputed by none; the causes of that prevalence are not equally obvious, but are variously assigned, according to the prejudices, opinions, or information of those who choose to discuss the subject. Churchmen will find reasons for the progress of dissent in circumstances purely adventitious; while dissenters, admitting the share of casualties in the augmentation of their numbers, attribute the permanent prosperity of their cause to the existence of certain moral principles, which remain

unaffected by circumstantial considerations. Those champions of episcopacy, the *Quarterly Reviewers*, have lately brought into the field an array of reasons for the growing increase of nonconformity. But these reasons are so diverse from those which attach conscientious dissenters to their principles and practice, that it seems demanded of them to state the true cause of their present prosperity, or they must lie under the odium of being indebted for their existence and prevalence, to a deranged and imperfect state of things, which will in time give place to the needed improvements, and then, there being no occasion for dissenterism, it will vanish. Happily, however, for the honour, as well as for the safety of the dissenting interest, there are attached to it those whom (their principles and characters remaining unchanged) it were impossible to menace or to allure out of the steadfastness of their regard; and this not because they are capricious, sectarian, or disaffected to the government; but because conscience has a voice and reason has an ear.

To a conscientious man, his principles are valuable according to their relative importance. The principles of nonconformity (for this is a question of principle) are valuable as the dearest rights of free-born denizens, and are, moreover, the basis of the only rational idea of free agency and moral accountability. If it can be shewn, by dispassionate statement and legitimate arguing, that the fabric of dissent rests on the foundation of truth and principle, we may anticipate the continued stability of the edifice; but if it stands on the sandy base of caprice or circumstance, its fall is certain—it may be soon, and why should we incur the risk of being buried in the ruins?

A question arises here, and de-

mands attention. What are the evidences of the progress of dissent? Certainly not the number who attend dissenting meeting-houses. Of them many are the children of dissenters, who go to chapel because their parents go; others are attracted by the preaching or the singing; some attend for the sake of the Gospel, which they cannot hear from the pulpit of the church, and perhaps many come because it is convenient, or they cannot procure a seat in the parochial edifice. The indications of the progress of dissent consist in a diffusion of the feeling of enlightened and conscientious attachment to its principles, and in a growing acquaintance, on the part of members and pastors of churches, with the harmony between their discipline and that of the primitive Christians, and the connexion of their practice with the spread of the Gospel through the world. It is with the advancement of the cause of dissent, and not with the accession of numbers to the auditories of dissenting preachers, we are concerned. The reasons for the diminished influence of the clergy, and of accessions to the dissenters, stated in the *Quarterly Review*, only account, and that partially, for the multitudes who compose our congregations, but leave the marrow of the question untouched. There are operative reasons for the increase of dissenterism, and dissenters cannot help thinking these reasons will effectuate a continuance of their prosperity so long as an establishment exists. Let it be deemed, by those who differ from us, a sufficient explanation of the causes of our increase, to refer to the augmented amount of local population, to the pecuniary advantages derived by dissenters from investing their money in tabernacle bonds; the convenient adaptation, on the part of dissenters, of "their proceedings" to "the total revolution in the man-

ners of the people, as regards their hours of rising and going to bed;" "the poverty of the benefices;" "the superior liberality of opinion professed both in word and practice by the clergy of the establishment;" the sufferings of ancestors, acting upon the sympathy of human nature, and inducing those who pity us to espouse our cause, and the fact that a clergyman often collects together a flock in the church, whom his successor drives to the meeting-house. We admit these causes may have swelled our numbers; but, so far as the cause of dissent prevails, the reasons are of another order. Certainly the ingenuity and ability of no ordinary mind have been put to the strain to account for the alarming spread of dissent, so as to relieve zealous *Episcopalians* of the fear which prompts them to say—the church is in danger.

If certain circumstances, beyond the control of the friends of the establishment, have concurred to augment the number of dissenters, it were easy to specify several obstacles, which have been always more or less in the way of success. A very strong national feeling binds the British community to the church; prejudices against the dissenter are by no means extinct. It is still a reproach to be, as it is called, a sectary. Moreover, the wealth of the dissenting body is greatly over-rated: or if it be equal to the reputed maximum, still the pecuniary temptations to occupy dissenting pulpits are not very fascinating. It is a fact, that the majority of students in dissenting academies, in exchanging the shop or the counting-house for the lecture-room, make considerable pecuniary sacrifice: nor could any reason, save the love of learning and of souls, induce the young men, whose best days have been spent in acquiring fitness for the several departments of trade and commerce, to retire from the prospect of respectable and honourable

maintenance, and again subject themselves to the process of preparation for actual service—sustained only by the hope of success. The life of a diligent and godly student is a series of labours of love; and while his youthful companions in the business of this world, are pushing along in the path of industry to the mansion of wealth or the temple of fame—he is wearing away the vigour of his frame by unremunerated toil; and at length goes forth to some humble sphere of self-denying exertion; destitute perhaps even of that richest consolation to a studious mind—a library.

But, in the face of all these difficulties, and of many more, wearing an equally hostile aspect, non-conformity lives and flourishes. There must be some reason for this. Is it popular feeling? Let it evaporate. Is it the well-managed spirit of disloyalty, forcing its threatening way to the throne under cloak of zeal for religion? Let it be slain: for if dissentientism is one of the modifications of sedition, let dissentientism be proclaimed a traitor. Is it a concentration of intellectual weaknesses in aid of a system of ignorance and superstition? Let the potent spell be touched by the wand of truth, and the imposing enchantment shall disappear.

But is there no rational account to be given of the spread of non-conformity? Is there no probable solution of the query, Why are there so many dissenters? The main reason is, doubtless, a growing conviction, on the part of nominal dissenters, that separation from a civil establishment of religion, is a duty owing by conscience to the word of God. It is not among the most difficult undertakings to prove, that the New Testament contains *general principles* of church-government, which are authoritative because inspired, and which can by no possible effort of ingenious sophistry be mar-

shalled in defence of episcopacy. It must be obvious to believers in revelation, that so far as regulations of conduct are deducible from its doctrines, precepts, examples, and exhortations, they are obligatory, and cannot be deprived of their binding force by any acts of evasion, or plea of expediency. It is true, the Scriptures do not minutely specify all the modes in which manifest duties are to be performed; nor do they teach, in logical order, and in the style of lecture, what forms shall be adopted for the maintenance of personal, social, and public religion; stating, in direct terms, the proper seasons for private prayer, the way in which family worship is to be conducted, or how a community of professing Christians is to be organised. But they afford ample means of ascertaining the will of Christ concerning the affairs of his kingdom; and this by narrating the labours and successes of men who were inspired for the very purpose of promoting the interests of that spiritual empire. Surely it were a reflection upon the wisdom of the Apostles, to act upon the conviction that they knew not the most effective system by which to seek the advancement of the Christian cause. Yet, what less is implied, on the part of those who, in their attempts to propagate Christianity, depart so widely from the primitive model? Let it not be said, the times are altered, and popular opinion, and expediency, and ascertained advantages, are in favour of a peculiar hierarchy now existing. The question is, are there, in the New Testament, any principles which may guide Christians to the adoption of a definite and exclusive form of church-government? And further, are these principles capable of application to the varying circumstances of society, in successive periods of time? It rests with each denomination of Christians to decide for themselves, "what saith the Scrip-

ture," on the subject; but, let no class of men enforce upon others submission to a scheme of ecclesiastical polity, not to be found in the writings of heaven. Those who will examine the Acts and Epistles of the Apostles, can be at no loss to decide what was the constitution of the primitive churches. Now, can any conceivable state of things arise, in which the provision for the spread of the Gospel will be inefficient? What other officers needs the church of Christ, beyond "bishops," for its spiritualities, and "deacons" for its temporalities? And by what marvellous occurrences can it become necessary to put the church under the protection of a crowned head, when it is perpetually beneath the watchful eye of the King of kings and Lord of lords? Not a shade of disrespect is intended to be cast upon the names of the august "defenders of the faith," but, in a free country, the assertion may be permitted, that the *Divine Redeemer* has assigned to earthly potentates their province, to rule in *their* kingdoms; while Himself claims the right to govern in *His* kingdom, which is the church. Let reviewers cease to talk of "the old and thrice-refuted calumnies against the church." Dissenters *ought* not, and they *do not* calumniate episcopalians; nor do they wish to employ coercive measures in their cause. They believe the New Testament demands of Christians to separate from all civil ecclesiastical establishments; and of course they anticipate a period when, though kings shall be to the church its "nursing fathers," the church shall acknowledge no king but Jesus. With the Lord of Hosts we would ever leave his own cause; and we expect it most to flourish, when the instrumental agents thereof, act conformably to divine instruction.

H. E. C.

### ON THE DESIGN OF THE MORAL LAW.

THE primary design of the moral law appears to have been to give us a plain statement of the mind and will of God, and of the path of duty in every respect; "He hath shewed thee, O man, what is good, and what the Lord thy God requireth of thee." Now considering God as our *sovereign*, and ourselves as his subjects, it belongs to him to issue the laws by which we should be governed; which laws have respect to the state of our hearts, thoughts, dispositions, and motives of action, as well as to our actual conduct. Considering him as our *Father*, he has a right to demand obedience from us as his children. Viewing man as a fallen and depraved creature, incapable of yielding perfect obedience to these laws, the design of the moral law seems further to be, to convince him of sin; and being thus convinced, and perceiving the condemnation to which he stands exposed, his mind is prepared to receive the revelation of mercy which is made known in the Gospel. He finds in Jesus Christ—the Saviour he needs, and is thus taught to flee for refuge to the hopes provided and offered in the Gospel. Considering man, therefore, as a redeemed creature, it seems to have a two-fold design; viz. to remind him of his obligations to the Saviour, in having redeemed him from the curse of the law, Jesus Christ himself being made a curse for him, and of the standard to which the human nature will be made perfectly conformable in a glorified state. True, it doth not yet appear what we shall be, but we know that when Christ shall appear, believers shall be like him, for they shall see him as he is.

JACOBUS.

**ON THE INDULGENCES GRANTED  
BY THE CHURCH OF ROME.**

As misconceptions may obtain currency amongst Protestants on this subject, I beg leave to lay before the readers of the Congregational Magazine, some information which, at the present crisis, may be acceptable. On all matters of faith and practice pertaining to the principles and institutions of any body of people, whether nominally Christian, or really Anti-christian in their system, it is obviously proper and right, that we should regard *their own statements*, and listen with candour to *their own explanations*. By such methods alone can we secure the purposes of rational confutation, and establish our own minds in an intelligent adherence to the truth.

In the “*Creed of Pope Pius IV.*” published by Mr. Butler in his late reply to Mr. Southey, it is affirmed as an article of faith, that “the power of indulgence was left by Christ in the church, and that the use of them is most wholesome to christian people.” The Roman Catholic explanation and proof of this proposition, for it surely requires both, may be seen in the following extract from an author of high celebrity in the papal communion—“the Rev. Mr. John Gother,” whose work, entitled, “*The Papist Misrepresented and Represented,*” has been widely circulated. The edition from which I shall transcribe the passage, is one published by “the late venerable and Right Reverend Richard Chaloner, D. D. Bishop of Debra, V. A. L.” Now for the exposition of this learned divine.

“An indulgence is nothing more than a releasing to such as are truly penitent, the debt of *temporal punishment*, which remained due on account of those sins, which, as to the guilt and *eternal punishment*, had been already remitted by re-

pentance and confession. For, as we see in the case of King David, 2 Sam. xii. 10—14. that the debt of the temporal punishment is not always remitted, when the guilt of sin is remitted; and as the church of God from the beginning was ever convinced of this truth, therefore, besides the hearty repentance and confession which she insisted upon, in order for the discharge of the guilt of sin, she also required severe penance, sometimes of three, seven, ten years or more, for the discharge of the debt of the *temporal punishment* due to divine justice. *Now the releasing or moderating for just causes these penalties incurred by sin, is called an indulgence.* And the power of granting such indulgences is visibly implied in the promise of the keys, and of binding and loosing made to the pastors of the church. The exercise of this power was frequent in the primitive church; and is even authorised by the example of St. Paul himself, who granted such an indulgence to the incestuous Corinthian, 2 Cor. ii. 10. for giving, as he says, ‘in the person of Christ;’ that is, by the power and authority he had received from him. Now the good works usually required for the obtaining, are *prayer, fasting, visiting churches, confession, communion, and alms deeds; but what money is given at any time—is by every one given as they please.*” pp. 11, 12. (Twenty-first edition.)

Here we have the Roman Catholic *doctrine* of indulgences. According to that doctrine, an indulgence is the remission of an ecclesiastical penalty. Certain offences expose the delinquents to special privations and exactions, which are regarded as “the *temporal punishment*” due to their offences. From the penal consequences attached to sin in a future world, as far, at least, as the punishment of hell is concerned, it is pretended that an exemption is secured by

the death of Christ: but for the remission of these *temporal sufferings*, *penances* must be endured. As these penances sometimes press rather heavily and inconveniently, they are “moderated” by virtue of certain powers vested in the priesthood; this relaxation of the severities of penance, is obtained by the methods above specified; and on paying what may be demanded or expected, the *indulgence* is granted! Thus his Holiness, the present Pope, has promised “a *plenary indulgence*” to all the faithful, who shall comply with his “bull of induction,” or papal mandate *summoning* the true sons of the church to a special jubilee at Rome. By such a pilgrimage to the shrines of St. Peter and St. Paul, they will secure a *release* from all the temporal sufferings to which the laws of penance would otherwise subject them. But never be it forgotten, that the faithful are not to be thus privileged *for nothing!* The coffers of the Vatican need to be replenished; the holy see has been much impoverished; and by this most timely and convenient arrangement, the resources of the priesthood, and the treasuries of the Pontiff will be augmented!

The antiscriptural character of these *indulgences*, as explained by their advocates, must be obvious to every reflecting Protestant. They proceed altogether on the false and delusive principle, that the sufferings which a man may endure, either by voluntary and self-inflicted austerities, as in the dispensations of divine providence, possess a *degree of merit*, sufficient to procure the remission of a part of the guilt incurred by transgression! Hence the Roman Catholics actually talk of the “*satisfaction* rendered by penance.” This sentiment is clearly in direct opposition to the christian doctrine of atonement by the sacrifice of

Christ; nor is it in the least supported by the scriptural passages cited for the purpose. David never considered his temporal sufferings as procuring the slightest measure of compensation for his offences, or as constituting the ground of remission. The reference to the forgiving of “the incestuous” Corinthian affords not even the shadow of support in favour of indulgences. We read of no temporal punishment inflicted upon him. He had been separated from the communion of the church by the apostle’s special authority, and he was restored to the privileges of their fellowship, on the satisfactory proof of his penitence—no subsequent process of suffering, either mental or corporeal, was appointed; but on the contrary, it appears to have been the apostle’s object, in his second epistle, to secure his full restoration to the confidence of his fellow Christians.

Admitting that any degree of plausibility attached to the arguments by which the doctrine and the practice of *penance* are supported, the whole system is at once rendered suspicious and abominable, by the principle of *commutation*. If there be a necessity for temporal punishment at all, and penance be the appointed infliction for that purpose, what a monstrous perversion of all right and justice is involved in the idea of *purchasing* a remission of such penalties, either by a little *extra* devotion, or a pecuniary compensation? Who does not at once perceive, that ecclesiastical cupidity of the meanest kind lies at the basis of the whole contrivance. I need not refer to those natural and inevitable abuses to which such a system leads. The history of the *Reformation* affords ample illustrations; nor have there been wanting similar, if not equal displays of rapacity in preceding periods.

Indulgences are connected not only with the doctrine of *penance*, but with the still more revolting fiction of *purgatory*. "Purgatory," says a modern advocate of Protestantism, "according to the Church of Rome, is a *prolongation* of those sufferings by which satisfaction is made for venial offences. That satisfaction is obtained, either by temporal punishments in this world, or by the infliction of suffering in the world to come. The temporal punishments of this world may be remitted by purchasing indulgences. It follows as a natural consequence, that *by paying more than is requisite for a dispensation in this world*, purgatorial sufferings *may be alleviated, if not altogether prevented*. Hence the treasures by which the See of Rome has been enriched, in consequence of indulgences procured at given ratios of expense, according to the scale of offences requiring satisfaction; and hence the immense sums paid to the priesthood, for the prevention or mitigation of purgatorial sufferings. The natural influence of such opinions, carefully preserved in the belief and feelings of the laity, tends to exalt the power of the clergy, invests them with almost supernatural authority, and secures those habits of implicit and unqualified subjection, which are at once the causes and the effects of ecclesiastical intolerance."\*

#### VINDEX.

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#### AN ADDRESS ON SLAVERY IN THE WEST INDIES.

To the Church of the living God, scattered throughout the Kingdom of England, Ireland, Scotland and Wales.

BELOVED fellow-Christians, brothers and sisters in the Lord Jesus Christ: The wretched cry to us for help! There is one spot in this world of sin and sorrow,

where human misery exists in its most aggravated form. Eight hundred thousand of our fellow-creatures are at this moment suffering in the West Indies all the horrors of bodily slavery! But the awful darkness of their souls is still more dreadful, and ought surely to arouse us to immediate and active exertion. This is an eventful period in their melancholy history, and the present signs of the times call loudly to us to awake from our lethargy, and come forward to their assistance. Have we been inactive in this cause? God forgive us! Shall we remain inactive in this cause? God forbid it! Ignorance becomes sin. The meek, the complaining voice of our poor martyred Missionary has ceased, but the echo still vibrates in our ears! They can no longer retain his freed spirit; he is taken from their damp walls and gloomy dungeons, to the pure light of Heaven; far, far above their reach! But the groans of the living are sounding, the heavy whip is tearing human flesh asunder! And, while their earthly food is poor and scanty, the food of eternal life (it makes us shudder) is withheld from them! The heart-cheering sound, "Come unto me all ye that labour, and are heavy laden, and I will give you rest," they may not hear! The Friend of the wretched, the sinner's Friend, is kept out of their sight!

Shall we who know the value of this friend—we who enjoy a two-fold freedom—do nothing to help them? Shall we coolly talk of difficulties! Do we not believe that "prayer makes the darkened cloud withdraw?" Oh, then, let us pray that the black cloud may be dispersed from these wretched islands, and "the Sun of Righteousness arise with healing in his wings." May the time to favour them, yea, the set time, be come! Lord stretch forth thine hand to save; break their temporal and

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\* Fletcher's Lectures on Popery, p. 240.  
Second Edition.

spiritual chains asunder ! There is a *stumbling-block* in the way. Is the purchase of *smuggled* goods sinful ? Oh, how much greater is the crime, to encourage *man-smuggling*, man-stealing.

My friends, let us persist in the use of East India sugar, and when we cannot get it, use *none*, until fresh supplies arrive. If we do this, and endeavour to persuade *all* with whom we have any influence, with the blessing of God these unhappy slaves will *certainly* become free ! Oh that we may persevere in this good cause !

Should this meet the eye of any one concerned in the barbarous man-trade, I would ask one question—*How will you stand* before the judgment-seat of Christ, and *what will you say* when you give in your account about trading with God's immortal creatures ? Oh that your stony heart may relent ! And if any who only *profess* to love the souls of men, see this—hear the truth : Yours is only a *partial* freedom, “ Except ye repent ye shall likewise perish.” May your souls be free from the bondage of sin.”

It is likely you will be too cold-hearted to do any thing in this cause ; but if God has determined to accomplish their liberation, the great victory over iniquitous oppression and hard-hearted tyranny *will be gained*. Satan whispers his favourite word, ‘ Procrastination,’ and thus he would beguile the unwary. My fellow-Christians, let us not be deceived by this sophistry. The immortal souls of these poor slaves are fast passing into eternity ; their redemption is precious. Friends in the Lord, farewell ! Let us be firm ; let us be instant in prayer. “ If the Lord be for us, who can be against us.” There ever has been some opposition to a *good* cause—but,

“ Our steady souls shall fear no more,  
Than solid rocks when billows roar.”

*Note.—The horrid traffic of man-stealing*

and *man-selling*, may be learnt from the following cheap pamphlets, “ An Appeal, not to the Government, &c.” “ Immediate Abolition,” “ No British Slavery.”

#### ORIGINAL LETTERS.

No. IV. and V.

#### ORIGINAL LETTER OF THE REV. GEORGE WHITEFIELD.

Near Haverford-west,  
May 18, 1751.

MY VERY DEAR FRIEND,—Do not accuse me of ingratitude for not writing to you. For these several weeks I have been travelling, and preaching twice almost every day, so that I have scarce had time to write at all. I am now got to the end of my Welsh circuit, which I trust has been a profitable though fatiguing one. Within these three weeks I have preached about thirty times, and travelled about 500 miles. Multitudes have flocked to hear, and I trust some seed has been sown which will spring up, and bear fruit to life eternal. I write this from a great man's steward's house, who was once a bitter persecutor, but is now a zealous promoter of the cause of Christ. He is gone, with some others, in quest of a ship, in order for me to embark for Ireland the first fair wind. God willing, you shall know how I am received there. I have a journey and a voyage before me, of many thousand miles, but, O my Jesus,

Thy presence shall my pains beguile,  
And make each barren wilderness to smile.

It is this, and this alone, my dear Mr. Savage, that supports me under my bodily infirmities, and the various trials I meet with, from time to time, from various quarters. One view of the blessed Emanuel in glory will make amends for all. I long to awake after his likeness. Till then I shall never be fully satisfied. But then, before men and angels, will I de-

clare what a friend you have been to me for his great name sake. Then shall you be rewarded openly for all your private charities, and for working so hard with your hands that you may have to give to him that needeth. Goe on, my dear Sir, and lay up treasures in heaven. Oh that the Lord may help us to hold on and hold out to the end ! He will, he will ! You do not forget to pray for me ; I never forget you, my dear old and hearty friend. The Lord Jesus bless you and yours, both in soul and body ! I send your dear yoke-fellow and daughter my most cordial salutations, and beg you yourself would accept of sincerest acknowledgments and love from,

My very dear Mr. Savage,

Your most obliged and affectionate friend in the common Lord,

G. WHITEFIELD.

To Mr. Samuel Savage, at the sign of the Crown, in Sun Street, Spittle-fields, London.

**ORIGINAL LETTER OF THE REV.  
J. NEWTON.**

DEAR BROTHER,—Thos. Rothwell called at my house yesterday, but I was from home. I have long been indebted a visit to Bolton, and likewise desirous of the sight of Mr. Warhurst (since I cannot get a letter from him). I now propose to spend the next Sabbath at Bolton, if the Lord please, and to call on you at Manchester on Monday, unless I should (which I question) find it convenient to stretch forward into Yorkshire, in which case I shall not be with you till the end of the week.

But as Mr. Burgess informed me, in his last, that Mr. Waldgrave's ordination is to be sometime in this month, I write to beg, that if it should be fixed for next week, you would inform me by to-morrow or Thursday's post, that when I am at Bolton, I may turn

my horse's head to Tockholes at once, and perhaps Mr. Burgess' notice might come on Saturday, when I am not in Liverpool to receive it.

I should be glad of an opportunity to see Mr. Scott (of Heckmondwike), either at Tockholes, or at his own house, to let him know that I am disposed to accept a call within his connection, and under the sanction of his judgment and recommendation, if any favourable opportunity should offer, and he thinks proper to encourage me. I begin to be weary of standing all the day idle, and there seems not the least probability of beginning any thing at Liverpool; the Lord hath made me willing, nay desirous, to set about it. I would prefer it to any thing else. I have made all the overtures towards it that the situation of things will bear ; but it will not do, there is not a person (one woman excepted) who is willing to concur in the necessary preliminaries.

If I should not have opportunity of meeting with Mr. Scott, I take the liberty to desire you to acquaint him with my case, and to tell him, so far as I know my own heart, I have quite done with the established church, so called, not out of anger or despair, but from a conviction that the Lord has been wise and good in disappointing my views in that quarter, and I believe if the admission I once so earnestly sought was now freely offered, I could hardly, if at all, accept it.

If I come to Manchester on Monday, I hope to stay two days ; but I am deeply engaged to lodge with Mr. Philips, as they were so kind as to abide with us, and make the first advances towards an acquaintance.

I hope your soul prospers ; that the Lord comforts, refreshes, and strengthens you in your inner man and your outward labours. I hope

the house which you have built to his name is filled with his glory. Happy they that know the grace of our Lord Jesus Christ; but happy, above all others, are those who receive appointment and power to proclaim this grace to poor sinners, and who find the Lord confirming their word with signs following. To be thus engaged, among a few faithful lively people, to dispose all my faculties, studies, and time to this service, is the one thing that I continually desire of the Lord, and which I think I could without hesitation prefer to the honours and possessions of a lord or a prince.

I believe you pray for me, dear Sir, continue so to do; entreat the Lord to empty me of self, to fill me with grace, to make me humble, obedient, watchful, and spiritual in all things; to nourish me daily with the bread and water of life, to favour me with those transferring manifestations of his love, which the world knows nothing of, and then let him do with me as seemeth good in his sight, and to this purpose my poor petitions shall not be wanting for you. My love to Mr. and Mrs. Clegg, and their family. May the love of God our Saviour be with you, and with your affectionate

J. NEWTON.

To the Rev. Mr. Warhurst, at Mr. Clegg's,  
Manchester.

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#### HISTORICAL AND DESCRIPTIVE ACCOUNT OF DISSENTING IN- STITUTIONS.

##### No. III.

###### HOMERTON ACADEMY.

(*Its early History.*)

IT IS now generally admitted, we believe, that dissenters are not more destitute of taste than their neighbours; when, therefore, they visit the national universities of this country, they are impressed, in common with every other stranger, with their beauty and magnificence.

They can wander amidst those venerable groves which adorn the classic banks of the Isis or the Cam, beneath whose shade Bacon and Lock, Milton and Newton, have meditated, and feel and confess the magic influence of their rich associations. They can roam amidst the bibliographical treasures of the Bodleian Library, or gaze upon the half-concealed beauties of the Fitzwilliam Museum; they can witness the splendid assemblies which grace the Theatre or the Senate House, where literary honours are obtained, as the reward of literary toil, and confess, here are the means, the pleasures, the rewards of study. To share these advantages, the dissenter has a right, in common with every other loyal subject in the realm. These gothic chapels, these splendid halls, these spacious quadrangles, these solemn cloisters, these stately groves, were not built or planted by that church which now claims their exclusive possession. Their munificent but misled founders and benefactors intended them for the advantage of a church which was to requite their alms-deeds with daily masses and unceasing intercessions, till their influence should prevail in heaven, and their spirit emerge from the gloomy dungeons of purgatory. Alas! poor souls, they trusted in refuges of lies! their altars are neglected, their oratories are forsaken, their masses are unsung, and if they had no better refuge, they now realize, in the bitterness of disappointed hope, that it is a fearful thing to fall into the hands of the living God.

Nothing but a great national benefit could justify the transfer of these institutions to the professors of the Reformation, and consequently they should have been preserved as *universities* in the true sense of that word, for the national use.

When, however, dissentients

appeared, the dominant sect imposed subscriptions to their formulary, as the terms of matriculation in these seats of learning, from which multitudes of holy and intelligent men conscientiously shrink; and though they are entitled, on every principle of public justice, in common with their neighbours, to the advantages which public property may afford, yet they are constrained to forego them all, to preserve that peace of conscience which college groves or college wealth cannot impart. Hence arose the necessity of literary institutions amongst dissenters, and though their humble academies may excite the contempt of those who bear all the "blushing honours," and possess all the earthly sweets, which the universities have to give; yet, if they are tried by the test of utility, it will be found, in their past history and present state, that they so furnish the dissenting ministry with well-directed learning, as often to secure for it reluctant praise, or what is more frequently displayed, and which, as a testimony, is of equal worth, increasing jealousy and active competition.

**HOMERTON ACADEMY** claims, on account of its antiquity and high respectability, the first place in our review of the collegiate institutions of dissenters.

This stream of sanctified learning, which has made glad many of the churches of Christ, is to be traced to two distinct sources, which, after a few years, united, and thus secured an uninterrupted supply of those who have refreshed the plantations of our God.

Soon after the Restoration, the **INDEPENDENT OR CONGREGATIONAL FUND BOARD** was formed; it had the two-fold object of assisting ministers in the country of that denomination, whose incomes were inadequate to their support, and of furnishing young men of promising talents, who had received a classical education, with

gratuitous instruction, preparatory to their entrance upon the dissenting ministry.

It is now not easy to trace the early history of the *Fund Academy*, or to furnish an accurate list of its tutors. There were two individuals, however, connected with its tuition, who dignify its history. DR. THOMAS RIDGLEY, whose theological lectures are in great and just repute amongst Calvinistic divines; and Mr. JOHN EAMES, F.R.S., the friend of Sir Isaac Newton, of whom Dr. Watts once said to one of his students, Mr. Angus,\* "Your tutor is the most learned man I ever knew."† The instruction of such men, after a classical education had been previously acquired, was well calculated to produce a succession of learned candidates for the dissenting ministry; but it was found, that by making a knowledge of the learned languages a pre-requisite, pious parents were induced, with mistaken zeal, to devote their boys from childhood to this important work, and thus many were introduced into the Academy, and afterwards to the pulpit, in whom a fearful want of personal religion, and of settled theological sentiments was soon discovered, the baneful effects of which were apparent in the decay or divisions of those congregations, which had flourished under the pastoral care of their more evangelical predecessors. This state of things was deeply deplored by many pious laymen, both Baptists and Independents, and at length a Society was formed in 1730, to seek by wise and scriptural means to counteract these evils. THE KING'S HEAD SOCIETY, as an association of laymen, was at first regarded with no friendly dispositions by the suppor-

\* Rev. W. Chaplin's Funeral Sermon for the Rev. John Angus.

† These gentlemen succeeded to the office of tutors upon the death of Dr. Chauncy, 1712, and they are said to have delivered their lectures in Tenter Alley, Moorfields.

ters of the Congregational Fund, and only one Independent minister, the Rev. John Sladen,\* cordially acquiesced in its design. As the Society became better known, it grew in the estimation of the churches. Having drawn up a declaration of what appeared to them important truths, and which had been recently much controverted, they proceeded to seek for young men of genuine piety, who displayed an earnest desire to extend the knowledge of salvation. These they received without regard to their previous literary advantages; but to prevent as much as possible the disadvantages resulting from their educational defects, they wisely extended the term of study from four years, which was allowed by the Fund Board, to six years, which enabled them, with diligence, to obtain a competent share of learning, while the Society possessed satisfactory evidence of their personal religion.

It was in course arranged, in conformity with the spirit of the Society, that the students should reside in the house of the tutor, by which a vigilant observation of their conduct and character was secured. The academy was therefore fixed wherever the tutor might chance to reside; and thus its early history records the names of several places in the environs of London, or in the city itself, where the work of tuition was successively prosecuted. The Rev. SAMUEL PARSONS† was the first tutor appointed by the society, which took place in July, 1731. He resided at *Clerkenwell Green*, and there, till May, 1735, maintained the academy; when it was removed to the house of Dr. ABRAHAM TAYLOR, at *Deptford*, where it continued till March, 1740, when the embarrassed circumstances of that learned and able minister compelled the Society again to remove

their infant institution. The Rev. JOHN HUBBARD, residing at *Stepney*, was now chosen tutor, and there the academy was established. The Rev. John, afterwards Dr. Walker, was providentially appointed assistant-tutor in 1742, for early in 1743, Mr. Hubbard died, which bereavement again threatened the prosperity of the new seminary.\* Mrs. Hubbard continued to board the students, Mr. Walker was the resident tutor, and DR. ZEPHANIAH MARRYAT, a gentleman venerable for his years and his considerable attainments, was requested to succeed Mr. Hubbard. The permanent situation he declined, on account of his age, but accepted the office till a suitable individual should be found. A year elapsed, and the King's Head Society had found no tutor to take the Doctor's place; and during that period, Mr. Eames, the tutor of the Fund Academy, died; and the members of that board invited Dr. Marryat to become their tutor. This measure rendered it probable that a union might be effected between the two Societies, if the Doctor accepted the office to which the King's Head Society had appointed him. The hope of accomplishing this important measure prevailed over his objections, and it was resolved, for his convenience, to remove the Institution from Stepney to the City. Mr. Walker soon engaged Plasterers'-hall, in Addle-street, and there he resided with the students; the Fund Board having

\* "For some time, the Society, which consisted of Independents and Baptists, proceeded very harmoniously, and several young men were educated under their patronage, who afterwards became eminent Baptist ministers, but at length some difference arising respecting the numbers of each denomination that were brought forward, the Baptists quietly withdrew from the Society."—Vide "An Account of the Origin of the King's Head Society, &c." to which the writer of the above article confesses himself indebted for the statements he has given.

\* Vide Wilson, vol. ii. pp. 81, 82.

† Wilson, vol. iv. p. 265.

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also chosen him as their assistant-tutor. This happy union secured prosperity to the rising Institution, and Divine Providence protracted the life and energies of Dr. Marryat far beyond the anticipations of his friends and himself: he died, however, in March, 1754, having presided over the academy nearly ten years. On his decease, the Society resolved to remove the seminary from the city to some convenient spot in the suburbs. They appointed a committee to consider of the measures necessary to be adopted under present circumstances, and requested the Fund Board to appoint a similar committee, for conference on the best means of promoting the objects in view. This was acceded to, and the *first joint committee* met, and thus secured a precedent of great importance in the future history of the Institution.

The results of their united deliberations were the recommendation of the proposed removal; the employment of *three* tutors, on account of the increased number of students, and the nomination of the following gentlemen for the respective departments: The REV. JOHN CONDER of Cambridge, as theological and resident tutor; the REV. THOMAS GIBBONS, as teacher of rhetoric, logic, &c. &c. and the REV. JOHN WALKER to continue classical tutor. Mr. Conder having accepted the appointment, secured a house at Mile End, opposite to Bancroft's Almshouses; and as the Society approved of the situation, the students removed there at Michaelmas, 1754. Here they continued till 1768, when the expiration of the lease gave them an opportunity of removing to Homerton, which will, with the subsequent history, form the subject of the next paper.

Z. Z.

#### THE IMPORTANCE OF PLACING ALL MEETING HOUSES IN TRUST.

THE principles of your periodical publication are ever in unison with the principles of ecclesiastical liberty; but there are not a few in the Independent denomination, who are unacquainted with the government of our churches.

Within a few years, places of worship have been erected; some at the sole expense of individuals, who have made no application to a generous public to make up their lack of service; others have given a piece of ground, contributed liberally, and the deficiencies have been made up by the free-will offerings of the friends of religion; ministers have been engaged, and even pastors ordained, before the buildings, &c. have been put in trust; here, Gentlemen, is the commencement of lay patronage, and of ecclesiastical tyranny. Allow a man, who was born many a year since, to call on benevolent individuals, to secure to the people their rights by putting these places in TRUST before the election of a pastor. Allow him to say to the pastors of churches—assist in no ordination where this is not the case; and allow him further to say to those who may be elected to the pastoral office,—inquire whether it is possible that a single member of your church, without the concurrence of the others, may not thus address you: “Sir, you have not answered my expectations, and I shall be obliged to you to leave your situation.” Such things are, and such things may be again, and though rare, yet to prevent them, I would, by your permission, convey the remedy through the medium of your valuable publication. I am, Gentlemen,

AN ANTIDIOTREPHESIAN.

## POETRY.

## “ADAM, WHERE ART THOU?”

THE evening air blows calm and sweet,  
The sun is in the rosy West;—  
Be silent: vesper voices greet  
The vacant ear; the musing breast.  
Each murmuring wave, each bended bough,  
Soft whispers, “Adam, where art thou?”

Some mild intelligence is nigh,  
By whose pure spring the tear is fed;  
To him how dear the secret sigh,  
O'er hours by youthful folly led.  
What then thou heard'st not—hear it now,  
It whispers, “Adam, where art thou?”

Thou, whom or doubt, or guilt, or fear,  
From guardian virtue leads astray,  
Be still! a seraph lingereth near,  
To guide thee in the safer way.  
To Him alone perform thy vow,  
Who whispers, “Adam, where art thou?”

Though Justice sits in Sinai's flame,  
There's Mercy throned on Zion hill;  
Justice and Mercy are the same;  
Untwine their glories not: be still,  
And list, with worship on thy brow,  
Their whisper, “Adam, where art thou?”

## JONAH.

GIRT with the cest of heavenly grace,  
From Judah's plains pass'd a prophet  
fearful;  
Cypress-gloom was upon his face,  
Solemn his step, and his eye was tearful.  
Swift o'er the waves the vessel stept,  
Obedient to their gentle leading;  
But a spirit of anger the seer o'er-swept,  
And bound his head with the water-weeding.

Thrice wheeled the earth her hinges round,  
The city of guilt heard no seer divining;  
For above his head was the shrill wave's  
sound,  
And he saw not the sun in his daily shiting.  
But his penitent heart sent a hymn to God;  
The abyss fled from its dark foundation;  
And aloft on the earth that nursing trod,  
And he uttered the message of desolation.

But the Seraph of Mercy overpass'd,  
In peace when she heard the voice of  
weeping;  
And a desert-leaf round the sage is cast,  
In shade his feverish temples steeping.  
The wind-fly came: it has nipt the bloom,  
The bloom that unfolded to life and glad-  
ness;  
And rueful care and anger's gloom,  
Have stung the fretting sage to madness.

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Such bloom was mine in the summer-mood,  
Around me the dew of sweetness casting;  
But a pitiless canker-worm withered its  
bud,  
And left me nought but the fever's  
wasting.

The cherishing Spring may revisit the leaf,  
And again unfold the Assyrian blossom;  
But O, what spring can assuage the grief,  
Or renew the hope of a blighted bosom.

I knew not how dear was that hope, till its  
root  
Struck deep, and its flower grew warm  
with feeling,  
And trembled in joy—till I looked for the  
fruit,  
And saw the simoom on its ripeness  
stealing.

It blasted and passed:—like the sage I  
repine,  
And bliss is dead, and mirth grown  
hateful;

Away with the rose! to despair like mine,  
The poppy, the poppy alone is grateful.

## THE SONG AT THE RED SEA.

THE timbrel is ringing,  
Far, far o'er the sea,  
And voices are singing  
That Israel is free!  
And triumph is swelling  
Each voice of that throng,  
And triumph is telling  
Each sound of that song.

“O, sing to his glory,  
Whose arm is our strength,  
The breath of whose vengeance  
Hath triumphed at length.  
He triumphed—he triumphed,  
As soon as he rose,  
And the depth of the waters  
Hath swept o'er our foes.

“The proud waves were parted,  
Their channels were dry,  
That the sons of his chosen  
Might safely pass by.  
But where are the armies  
That gleamed in our rear?  
The thousands of Pharaoh,  
With falchion and spear?

“O'er the bed of the waters,  
The tomb of the wave,  
The warriors of Egypt  
Their chariots drove;  
But the billows flow'd o'er them,  
And swept them away;  
Deep, deep in the waters,  
Sunk Pharaoh's array.

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" His chariots and horsemen,  
A king with his train—  
Ten thousand, ten thousand,  
Are whelmed in the main !  
Dark, dark rolls the surge  
O'er the warrior's head,  
As it rocks to the storm  
On its billowy bed.

" And the wave-ripen banner,  
And crest-severed plume,  
Are floating the spray  
O'er their desolate tomb.  
These are all that can tell,  
From the depth of the wave,  
That the thousands of Egypt  
Have sunk to their grave !"

#### THE CHRISTIAN'S JOY OF GRIEF.

THERE is a joy within his soul,  
When most distracted, most distract ;  
When storms of sorrow seem to roll  
Their weight of winter o'er his breast ;  
A beam of most celestial light,  
Which shakes the shadows from the night ;  
A star, whose never-dying spark  
Still shines when all beside is dark ;  
Which rises o'er the clouded heart,  
And will not let its ray depart !

• • • \* \*  
Oh, I have seen him in the hour  
When Sorrow most exerts her power,  
And he has worn a face of care—  
For sorrow's tablature is there—  
But yet with brighter feelings traced,  
That half those darker shades effaced !  
It was as when the twilight's ray  
First breaks the mists of morn away,  
And gloom and light, and night and day,  
Divide the sky with parted sway !  
Such was that light within his eye,  
Which could not fade, which would not  
die,

Even in the gloomiest hour of woe  
Which meets the sufferer here below.  
Such is the joy the Christian feels,  
A joy which Sorrow's self reveals.  
(The shower must form the rainbow's  
light,  
The stars can only shine by night.)

That beacon to the Christian given,  
Which chears on earth, and points to  
heaven ;  
Which calms the sorrows of his breast,  
Yet tells him this is not his rest ;  
Which shines upon his lonely way,  
Yet makes him long to leave this clay,  
Which will not let him soar on high,  
And seek his home above the sky.  
Such is the Christian's "Joy of grief,"  
Which brings the keenest hour relief ;  
Which earthly sorrow cannot break,  
Which earthly sorrow oft can wake ;  
As when the plaintive chords along  
The very murmur of the gale,  
Awake at night their magic song,  
So querulously musical.

#### THE STILL SMALL VOICE.

WHEN in folly's path I strayed,  
Hastening to ruin's direful shade,  
A gentle voice my wanderings laid,—  
A still small voice.

When temptation's fearful power  
Caused my sky in threats to lower,  
Softly it soothed me in that hour,—  
That still small voice.

When sinking in the grave's cold bed,  
Death's darkness gathering round my head,  
Thy whisper shall dispel my dread,—  
Thou still small voice.

When the joys of heaven are mine,  
And I in holy beauties shine,  
Jesus ! I'll sing the voice was thine,—  
That still small voice !

*Northumberland.*      W. H. S.

#### " THE FACE OF DEATH."

WHILE yet the lifeless clay is warm,  
Come near, and gaze upon the dead ;  
For no decay hath marr'd that form,  
The viewless soul alone hath fled !  
But mark that pale and faded cheek,  
From which each tint of earth is flown ;  
That veiled eye, that livid streak  
Upon the lips, that brow of stone !  
Yet, Oh ! what ecstasy of peace,  
Those features tell—so calm, so meek ;  
Expression, nothing can express—  
They speak what nothing else can speak !  
Those features seem absorb'd in rest,  
Which breathes not, lest it should awake  
The spell of slumber.—Oh, how blest,  
Seems that repose which nought can break.

#### THE WITHER'D OAK.

THE storms of ages have been bent on thee,  
Thou monarch of the forest ! and have  
rest,  
Thy strength at last, though not thy ma-  
jesty : But in decay thy grandeur still is left.  
Grand in its desolation, there thy form  
Doth spread (though tempest-torn and  
lightning-riv'n)  
Its arms in stern defiance of the storm,  
Which sweeps athwart the angry face of  
heav'n !  
There stands thy trunk, the wreck of cen-  
turies,  
In gloomy stateliness ! no gale can bend,  
No blast can ever break it :—till it dies  
Low at the root, these storms in vain  
shall blow.  
King of the Forest ! Well hast thou the  
name : Majestically stern, sublimely great !  
Laughing to scorn the wind, the flood, the  
flame ;  
And e'en when withering, proudly deso-  
late !

## REVIEW OF BOOKS.

*Calvinism and Arminianism compared in their Principles and Tendency; or the Doctrines of general Redemption, as held by the Members of the Church of England, and the early Dutch Arminians, exhibited in their Scriptural Evidence, and in their connexion with the Civil and Religious Liberties of Mankind.* By James Nichols. 2 vols. 8vo. 20s.

THIS, we can assure our readers, is not an every day work; for since the commencement of our critical labours, we know not whether we have ever met with two octavos so full of printing, and so void of all sobriety. The work is really *stuffed* with letter press, and not less so with invective. Indeed we rose from the perusal, doubting which we should most admire, the cheapness of Mr. Nichols's books, or of his abuse—for certainly he has given his reader more printing for his money than is usually found in twice the number of volumes, and a more spirited castigation of Calvin and Calvinian writers, than could be obtained from a whole library, even were it Mr. Nichols's own, which appears to be none of the scantiest. When we had read enough to discover the temper of the man, and especially when we found, that our own humble labours, and those of some of our friends, occasionally furnished him with a little whetstone for his wit, we had resolved, partly out of unwillingness to incur the semblance of revenge, and partly out of disgust at such a thankless species of controversy, to let the good man's learned labours sink to that repose, to which their *weighty* contents will inevitably bring them, without even a single effort to accelerate their final slumbers, or any ambition to assist at their obsequies. But upon second thoughts, it appeared possible, to keep all Mr. Nichols's personal quarrels

with ourselves and our friends quite out of sight, in estimating the merits of his performance—to steer clear of the stony and dusty road of theological controversy, and yet to entertain our readers with some choice sketches of the very novel and bold attempts of this author, to annihilate at a blow the whole school of Geneva. We beg it may be understood, however, that we feel no anxiety to run a tilt with this Don of Leyden, for the honour of Geneva. He has been too long among the Dutch, not to have acquired a thorough contempt for metaphysics; we suppose it must be from the mistiness of the atmosphere, and lowness of the country thereabouts. He has another touchstone for divinity than either the Scriptures or philosophy—history, and such historians and writers as Clarendon, Heylin, Gauden, and the Dutch Remonstrants, are the men for him—their word decides all controversies, and their testimony sets at rest all facts; and if you will but read his volumes, you may see that Calvinism is not only, *theologically*, a most pestilent heresy; but that from the days of the first James, down to our own, it has been the cause of all the public troubles of England, and most of those on the continent of Europe. In fact, Mr. Nichols has complimented himself in having, if not discovered, yet demonstrated the double relation between Arminianism, and civil and religious liberty—and between Calvinism and intolerance, with all its baneful consequences, and he has only to take down the books from his library, and turn to his quotations in due order and ample detail, to make the thing as clear as *could be wished*. And delightful, indeed, it would be, if all other libraries but his own, were closed, and all other authorities but his subverted.

It is not our intention, however,  
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to enter upon an examination of the petty delinquencies, misrepresentations, and false reasonings of the work; this would be endless; but to furnish our readers with a general view of its scope, and with one or two specimens of the kind of treatment which Calvinists in general, and Independents in particular, have received from Mr. N.

In a section, entitled "*The Puritan Ministers, the grand Instigators of the Civil Wars*"\*—he gives extracts from five sermons preached before the House of Commons, not one of which contains the slightest proof that these preachers were the instigators of the war, though they employed language which represents the war as the common cause of the nation; and as theirs only in common with the public. These ministers speak in the first person plural—we; therefore they were the instigators of the war. But the utter futility of Mr. Nichols's argument at this stage, is seen in the fact, that not one of these sermons was preached till long after the war had commenced, and proceeded a considerable length. Had the preachers really employed language of the most intemperate character, after the war had commenced, it would be a novel kind of logic, by which those discourses should be proved to be the causes of commotions, which preceded them by three years. The war commenced in 1642. Three years after, Mr. Durye preached before the Parliament; four years after, Palmer, Valentine, Case, and Burroughs, and in all their discourses Mr. N. sees, or thinks he sees, evidence that these authors, at least, for he mentions no others, were the instigators of the "WARS!!" Well, but to let this pass. The

\* Observe the blindness of the author's rage;—because the guilt of one civil war was not enough to charge them with—he multiplies the one into an indefinite plural—WARS!!

next section we come to, is entitled "*The spirit of railing with which the Puritans were infected, and the lurking attachment of the people to Episcopacy.*" We dare say the Puritans did rail; but certainly all the instances Mr. N. has produced, are against the SINS of the nation and the Parliament, and rather prove the candour of those Puritan preachers towards the King and his Bishops, than their railing. They allowed, that things had morally grown worse, during the years of confusion and civil war, than they had been even under monarchy and Episcopacy. This surely was candid. They faithfully reproved the Commons and the Lords, for the indulgence of vices, which they thought the Parliament had power to suppress—yet this was "railing." Mr. N. will have it, it was "railing," and though it was against those evils which every good man ought to rail at and cry down, yet it afforded an opportunity for the use of an opprobrious epithet against the Puritans, and therefore it was an opportunity not to be lost. But we come next to the cream of the jest, in the 3d and 4th sections of this memorable *introduction*. The following is the title and commencement of the 3d.

"The Puritans who embraced Presbyterianism, were not favourable to Civil or Religious Liberty.

"But it is gravely asserted, by some of our most popular historians, that these Puritans were the renowned fathers of English liberty.' This proposition is true in the same sense as, that the devil was the cause of Job's final earthly prosperity; but in no other acceptation can it be deemed correct, either in regard to the Presbyterians or Independents as a body.

"The ideas entertained, by the leading Puritans, on the subject of TOLERATION, shall be expressed in the very language which they employed in their discourses before the long Parliament"—p. ix.

Now the proof of this assertion is rested on six extracts, from six different preachers before the House of Commons, in not one of which is the subject of civil liberty mentioned; but in which the

preachers do call for the suppression of *heresies, blasphemies, and the popish and prelatical priests*. That the Presbyterians generally were as inimical to toleration as the Episcopalians, is undeniable; but that *some* in both the Episcopalian and Presbyterian parties aimed at more liberty is equally certain. But Mr. N. palpably contradicts himself. The war was undertaken by a combination of all parties, on the claim of the civil liberty of the subject and the Puritans, he affirms, were its grand instigators; yet these very Puritans, we are now told, were not favourable to civil liberty. If Mr. N. had attempted to prove that all parties wished their *civil liberties* established and enlarged, but that the Presbyterian party were, *generally speaking*, as eager for an *intolerant uniformity in religion* as their Episcopalian adversaries, he would have stated the truth, and what all sober and candid historical writers have attested, and surely this is the utmost that his extracts go to prove.

The fourth section is the most extraordinary of all. It commences thus:

"How far the Independents, as a body, were favourable to Toleration.

"But these, it will be said, were only 'the absurd ravings of Presbyterian intolerance.' What then were the mature opinions of the *liberal* Independents on this important subject? Consisting, as the name imports, of numerous small churches of professing Christians, quite distinct from each other and completely *independent*, their very existence as separate religious communities under one denomination implied a mutual and enlarged *TOLERATION* of varieties in doctrine and discipline. (Page 389.) But the man who entertains such an idea has been deceived by the mere name; for he will find, that their toleration of *varieties in DOCTRINE* extended only to those who held the opinions of Calvin, in common with themselves: and that, with regard to *varieties in DISCIPLINE*, it was not allowed to reach, in every case, to those of their Presbyterian brethren who were attached to Presbyterianism, much less to those who were unfortunate enough to be Episcopilians. In page 449, I have said, 'Cromwell, that wary politician, seems

to have acted upon the maxim of King James, in balancing the power of one party by that of its opponent;' (p. 566;) and on no matter was the Protector's cunning more warily evinced, than in the futile attempt in which the Independents engaged, by his direction, when the delegates of their churches met at the Savoy, in 1658, to compose 'A Declaration of the Faith and Order owned and practised in the Congregational Churches in England,' &c. They had been exceedingly importunate with him, and with the rest of the Republican Statesmen, who generally ranged themselves under the banners of Independency, to grant them the supremacy after which their Presbyterian brethren had been fruitlessly aspiring; (p. 448;) and, 'though the Independents had the best preferments left in the church, and opened and shut the door of preferment to others,' (p. 447,) yet they were dissatisfied with this high degree of favour which they enjoyed, because it was not accompanied with powers still more extensive. (p. 444.) Cromwell, therefore, under the pretence of a wish to ascertain what security they could give to the civil magistrate for the integrity and harmlessness of their tenets as a religious body, ordered them to prepare a Confession of Faith in which they could all agree. The arch politician knew, that if they prepared any public instrument of this description, which might be considered binding on the whole denomination, their churches would immediately cease to be 'Independent,' except in name, and would by that single act assume a mild Presbyterian aspect. The pitiful subserviency of their principal men, in those days, has induced many people to suppose, that a great majority of their churches would have fallen into the rich snare which the Protector had laid for them, had the latter lived; and that the rest would have preferred their real independency, though accompanied with secular disadvantages or civil penalties. But Cromwell died prior to the completion of their famous 'Declaration'; in consequence of which, their hopes being dashed to the ground, no symptom of effective ecclesiastical power appeared in that document, except the very vague appointment of 'messengers of churches holding communion together,' who were empowered 'to meet in Synod or Council, to consider and give advice [in cases of difficulties or differences] to be reported to all the churches concerned.'

"Had the Independents succeeded in their wishes under the Protector, there is no doubt the following prophecy concerning them, from one of their Calvinistic brethren, would have been literally fulfilled. It was pronounced by the Rev. Thomas Case, in his sermon before the Commons, May 26, 1646: 'Is there not idolatry found among us? Ye have pulled

down idols in the churches, and ye have done well! But, Oh! idols are multiplied in the land: Every man's *opinion* is become his idol, which he adores and worships with highest veneration. We have cause to be humbled for our old Popery, and our old Popish ceremonies: You, our Honourable Senators, told us so once in an ordinance of Parliament; and ye did well. But popery was but one way of false worship: There be a generation of men in the land that stand up for all kinds of *false worship*, that every man may worship God after his own conscience; or if they will not own it in words at length, they will have it in figures: And if they may not, are ready not only to cry, but to act persecution, and that to purpose. For while they cry persecution *gladio oris*, [‘with the sword of the mouth,’] they are ready to act persecution *ore gladii* [‘at the point of the sword’]. I pray God, it may never be Englished!

“What defence of themselves did the Independents publish against this charge of a *General Toleration*, which, they knew, was intended to apply to them? JEREMIAH BURROUGHS, one of the chief of this party, thus disclaims ‘such a toleration,’ in his sermon before the House of Peers, Nov. 26, 1645: ‘Let not violence be used to force people to things spiritual that they know not. If those who now have but food and raiment should have great penalties inflicted upon them, for not submitting to what they yet have no means to instruct them in, how grievous would it be! The votes of Parliament are to be honoured, and the judgment of an Assembly of godly and learned men is not to be slighted; but that which must subject men's consciences, in matters concerning Christ and his worship, must be *light from the word*. Let not the greatness of your power be exercised upon those who do what they can to know the mind of Jesus Christ, and would fain understand and practise more, only they dare go no further than they see Christ before them. You cannot say, *Men are obstinate and will not see*; for what means hath the generality of the kingdom had to see ground out of Scripture for such great changes? To use force upon people before they have means to teach them, is to seek to beat the nail in by the hammer of authority, without making way by the wimble of instruction. Indeed, if you have to deal with rotten or soft sappy wood, the hammer only may make the nail enter presently: But if you meet with sound wood, with heart of oak, though the hammer and hand that strikes be strong, yet the nail will hardly go in, it will turn crooked or break: Or, at least, if it enters, it may split that wood it enters into; and, if so, it will not hold long, you have not your end. Consider, you have to deal with English consciences; there is no country

so famous for firm strong oaks as England; you will find English consciences to be so.”—pp. lxviii—lxix.

Now, not to speak of the absurdity of Mr. N.'s effort to bring in as proof this said prophecy, and to throw over the character of the Independents the air of suspicion, from what he is pleased to suppose they would have done, if once they could have obtained ecclesiastical power—let the reader only bear in mind the facts proved by the above extract—the Independents were the only body of men who pleaded for a more enlarged toleration of sects and parties—their opponents marked them out to odium on this very account. Mr. N. gives the proof in various places; and stultifies his own argument by the extracts he gives now. The sum of all his labour, and of all that can be proved upon the point, is this—they had not ALL attained to perfectly correct, or to the most enlarged views upon this subject—possibly many of them had not. It was not likely that they should all be equally illuminated, or equally liberal; but Mr. N. has shown far too much for his cause—that as a body they were incomparably before all their brethren of the other sects, quite as much so before the Arminian clergy—and only in part hesitated upon the toleration of Episcopacy and Popery. Many, if not most of them, would have at once conceded even to these, their bitterest persecutors, all the toleration they could reasonably have asked, if they would have abstained from efforts to overthrow the existing order of things, and accede to the Commonwealth. But it does not appear that they were agreed upon this point, and whether they meant to deny those persecuting sects the use of their religious forms in separate places of their own, or only to forbid the use of the liturgy, and of images in the National Churches, Mr. N. does not explain. If we are to judge from

the conduct of the Government of Cromwell—we should say, that only the latter was intended; and that the Protector manifested a decided disposition to allow the Episcopal ministers the use of the churches wherever they were good men, and approved by the people; and that nothing was done in the persecution or suppression of their forms, under Cromwell, till they were found involved in seditious attempts against his government; and then he did nothing more than every government has always done, and must still do, when religion becomes a pretext for sedition. But we are under no temptation to say any thing ourselves on this point, further than this;—the Independents of that age were, upon Mr. N.'s own showing, the fathers and promoters of a more enlarged liberty than had ever been enjoyed. That their views were perfect, we know of no historian of their own, or any other, denomination, who has ever asserted. Let Mr. N. show that any other sect, Episcopalian or otherwise, as a body at *that time*, had ever patronized so enlarged a toleration—if he can. We are saved the trouble of further comment upon this perverse writer by a gentleman of his own church, who, though an *Arminian* and an *Episcopalian*, has stated the matter in exactly the opposite light to Mr. N., and evidently with a much more enlarged acquaintance with the facts, as well as with a candour which does him great honour as a gentleman and a Christian.

Mr. Johnson Grant, in his history of the English Church and Sects, says,

"At the Restoration fell ultimately the power of the Independents. With their management of civil matters I shall not now concern myself; but all the world will allow, that, in point of religious liberty, their conduct when in power (and would that the same could be averred of all other religious bodies!) fulfilled the promises made by their speculations when in obscurity. They exhibit a noble and

memorable example of a sect, who, in possessing the citadel of establishment, forgot and forgave the injuries they had sustained; abused not authority by the oppression of their brethren in Christ, and were content to hold even the second place, preferring others before themselves in honour and emolument. I pass by their exceptions of popery and prelacy. I think of the spirit of the times. I look not to their edicts, but to their acts: and I would judge with Christian candour. Let not odium be heaped uncharitably on the memories of Owen and Nye, of Goodwin and Greenhill. There is no body of my dissenting brethren to whom I would more willingly and cordially stretch forth the right hand of fellowship, than to the Congregationalists."—pp. 435, 436.

But what shall be said to the Quixotic enterprize of this Mr. James Nichols in the cause of Arminianism. He is absolutely resolved to prove that nearly all Calvinists have been intolerant, and all Arminians most pious and liberal; and that to the ARMINIAN CLERGY alone, England owes all her liberty, pure religion all its successes, and the reformation itself all its laurels!!! A greater jumble of stuff was never heaped together, without order, without system, though not without design, than these volumes present. To do the work thoroughly, and reach to the full height of his ambition, he is resolved even to prove that Archbishop Laud was a most liberal, tolerant, and kind-hearted Arminian, and that, since the downfall of Calvinism—his beloved Arminianism, liberty, and the established clergy, have gone hand in hand. We have really read Mr. N.'s work with astonishment, and have no wish to characterize it by its merited epithets; but we would call upon all our readers to guard against the insidious attempts which are at present making, in various quarters, to whitewash the reputation of men who have been the greatest enemies to every thing liberal and tolerant. The preposterous attempts made by Mr. N. to prove that Laud was more liberal and tolerant than his

dissenting contemporaries, defeats itself, and would be as laughable as it is romantic, did it not involve a display at once of the most miserable perversion both of mind and heart; yet this literary trifler expends scores of pages to prove that the Arminian clergy, with Archbishop Laud at their head, were, and have always been, most pious, liberal, and indulgent men. If so, then how grievously mistaken were all the men that resisted their measures. How lamentable that these Arminian clergy did not practice and recommend the liberal principles which were so dear to them! Grant Mr. N.'s argument, and then there has never been in England any thing like an intolerant government, high ecclesiastical domination, or arbitrary measures!!! We have all been mistaken, and Mr. N. is quite sure of it. Laud was a most pious, learned, and tolerant prelate, and all the struggles of Englishmen for their civil and religious liberties have been a mere imposition or mistake!! Learned and ingenious Mr. James Nichols can prove it. This Arminian book-worm has taken his information from the *writings* of the men, and not from their measures. He has found many professions of liberality in the correspondence and writings of the Arminian clergy, and he has made large citations to prove how tolerant they must have been; but he has lost sight of the men's actions, and takes no note of what they did in the high places of power. Poor man, he dreams again of the liberality of the Arminian clergy after the Restoration, and tells of the tolerant principles of that sect in preference to all others, and yet he does not adduce a single fact to prove, that when they returned to power, after the Restoration, they took a solitary or incipient step to advance liberty of conscience. He does not show us that

they had imbibed any of the liberal principles disseminated during the great contentions, nor prove that they took any pity upon the fallen Presbyterians, Independents, and Baptists, or that they extended to any of them the shade of a friendly leaf or twig of that tree under which they again found themselves securely reposing. He talks incessantly of the liberal spirit and principles of the prelates, and of the Church of England, after its restoration; but what bare-faced effrontery must that man possess, who can thus write, in the face of the fact, that all that ever has been done for the advancement of practical liberty has been effected by the perseverance of dissenters themselves, and by the growth of liberality among the laity! What attempts did the bench of bishops ever make towards the abolition of ecclesiastical tyranny? What laws did they ever introduce into Parliament, tending, directly or indirectly, to promote toleration? In what single instance did they lend their aid, or let sleep their opposition, to the great work of emancipating those who differ from Episcopacy? Can this enthusiastic eulogist of toleration and Episcopacy point out to the public any measure, before or since the Restoration, among the progressive steps by which toleration has advanced, which owed its existence to the church, that is to the clergy as a body? Does he not know that we could prove there never has been one parliamentary step taken towards our present happy and yet advancing liberty, which was not opposed, and that strenuously, by almost the whole of the bishops and a majority of the clergy? We speak not this, let it be remembered, of all. We cannot but venerate the names of many liberal men in the long list of bishops since the Restoration. But they have always been the excep-

tion, and far in the minority, and were never the authors or founders of laws conceding liberty of conscience, though they sometimes wrote and spoke in its favour. But we do not deem it worth while to proceed further in exposing the "error in magnitude" with which these volumes are full. The sum of the whole work is this; the author has selected, from many Calvinistic writers, of different persuasions, and mostly in the agitated period of the civil war and commonwealth, many questionable sentiments, some doubtful measures, and a few, though but few, direct declarations against a full toleration; upon them he dwells and harps, over and over again, and refers back from page to page, and forward to pages yet to be published, and crams in all the idle tales, false assertions, ribaldry, and even the prophecies of their foes. He stuffs his book with all manner of learned lumber, to show his own reading and blind his readers; the *theses* of Thomas Parker, the examination of Tilenus, the "tenents" of the Remonstrants, and one single note of the appendix occupies no less than the whole second volume, and above 130 pages of the first. Altogether it is the most outrageous book that modern times have seen. And we never felt more disposed to apply Festus's saying to any man than to Mr. N., *Much learning hath made thee mad.* As he is about to treat the public with a few more of his learned notes, by way of an additional appendix of two octavo volumes, we hope he will add one at least to show that the toleration law of William and Mary, and all the subsequent improvements, additions, and amendments of that act, have originated with the *Arminian clergy*, and have always had their warm support. This will be a far easier undertaking than several at which he has fruitlessly strained in these

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volumes. This achieved, he will only have to address the clergy, in a closing chapter, exhorting them to complete their consistency, and apply for the repeal of the Test and Corporation Acts, and the emancipation of the Catholics. Then, and not till then, will his learned labours have reached their height of glory and singularity, and the Arminian clergy will, in the accomplishment, for once, have the honour of being the emancipators of their yet oppressed brethren. Should Mr. N. go on with his romantic labours in the cause of Arminius, he will provoke some equally book-learned and zealous Calvinist to rummage through a library of Episcopal and Arminian divinity, to counteract his work by the production of an equally voluminous display of questionable and intolerant extracts from writers of that class, in order to prove what history has done before, though not clearly enough for Mr. N., that Arminianism and Prelacy have always tended, hand in hand, to arbitrary power, and been inimical to toleration. Now our own belief is, that neither Arminianism nor Calvinism is *necessarily* connected with liberty or tyranny. It is just as likely (*a priori*) that an Arminian should be a friend to intolerance as that a Calvinist should, and *vice versa*; and if the facts of the history of the two systems were compared, the incomparably greater number of intolerant acts would appear to have originated with Arminians; and let it not be forgotten, by any who may be misled through this wood of words, and the overbearing self-confidence of this Mr. James Nichols, that the Calvinistic King William was the zealous favourer and promoter of that first advance to a constitutional and legal liberty in religion, and that all advances since, have been made in England  
—BY CALVINISTS.

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*Helon's Pilgrimage to Jerusalem. A Picture of Judaism in the Century which preceded the Advent of our Saviour. Translated from the German of Frederick Strauss; with Notes and Illustrations by the Translator.*—London, 1824. 2 vols. 8vo. Mawman.

Rous, and Kennet, and Potter have dug deep in the mine of Grecian antiquities, and have furnished us with the unwrought ore ; it is the *Anacharsis* of Barthelemy who has coined it, and rendered it subservient to the necessities of society. In the former, the diamond is encrusted ; in the latter, it is set. The subject of the present article seems to bear the same relation to *Godwyn* and *Jennings*, as *Anacharsis* does to *Potter* ; and perhaps *Helon* would never have enterprized his pilgrimage from Alexandria to Jerusalem, had not the interesting Scythian first made the tour of Greece. However this may be, we are certainly indebted to the ingenious author, for this lively and accurate description of the Holy Land and its neighbouring districts, and for embodying and clothing in the drapery of fiction those memorials of the private and social manners of the Jews, which before were accessible only to the mere student. The period chosen for this purpose, is that of John Hyrcanus, when the different sects which divided the Jews in our Saviour's days, were in their infancy, and were gradually acquiring the distinctness of character afterwards so apparent. The school of Alexandria had mingled the doctrines of Plato with the precepts of their law ; and, under the pretence of spiritualizing the precepts of Moses, had introduced that strange combination of divine commands and human traditions, so severely reprehended by our Lord. In a subsequent period, this heterogeneous compound of heavenly and earthly

elements was incorporated into a system, and formed the basis of the *Mishna* and *Talmud*. Now commenced the distinction of Aramaean and Hellenistical Jews, which prevailed even in the early days of Christianity, as appears from Acts vi. 1. A schism had been introduced into the Jewish Church, by the building of the temple at Leontopolis ; where the Alexandrian Jews, or Hellenists, sacrificed and attended to all the rituals of their religion under Onias, whom they had chosen high-priest. The illustrious Maccabees were every where victorious over their enemies, and Judea might anticipate a state of national felicity, nothing inferior to that she enjoyed under the reign of Solomon. It is at this period that *Helon*'s pilgrimage is supposed to commence. *Helon*, a young Jew of Alexandria, and educated in the system of Platonic-Judaism, becomes suddenly a convert to the stricter, or Aramaean school. Believing, in consistency with his new principles, that the privileges which God had granted to his nation could only be enjoyed in Judea, he determines on a pilgrimage to Jerusalem, in company with his uncle Elisama. For this purpose, he joins a caravan at Pelusium, with which he travels as far as Gaza. The passage through the desert gives the author a favourable opportunity for displaying his acquaintance with eastern scenery and manners. We subjoin some extracts from his account of the caravan ; which has appeared to us peculiarly faithful :

" As they made a circuit round the city, they saw outside one of the gates a promiscuous assemblage of men, goods, camels, and horses. The neighing of the Egyptian and Arabian steeds pierced through the hoarser cry of the camels. Egyptians, Phoenicians, Syrians, Romans, and swarthy Ethiopians were hurrying in every direction, between the piled-up heaps of merchandise : Greek, Aramaic, and Latin were blended in one confused manner. The main part of the caravan consisted of Phœ-

nicians from Tyre, who, according to the custom which then prevailed, had carried wine in earthen jars to Egypt, where little wine was produced. They had gone through Alexandrin to Memphis, and, as they passed, Elisama had agreed with them to be conducted from Pelusium to Gaza. They had just arrived from Memphis, and this was the rendezvous for all who wished to accompany them in their journey through the desert. They had purchased, to carry back with them, horses, cotton, and embroidered clothes, and the fine and costly linen of Egypt. The leader of the caravan, busied with a variety of cares, briefly saluted Elisama and Helen, and informed them, that he should depart on the following morning at day-break, and that the camels should be arranged four and four. Half the inhabitants of Pelusium had come out, to traffic or to gaze; and the tumult and bustle were indescribable. Long before sun-rise on the following morning, the tumult of the caravan began again. Helen's camel was bound behind the three camels of Elisama: Salée led them, the slaves urged them on, and the three travellers mounted their horses. The trumpet sounded a second time, as the signal of departure. The camels were arranged four together, and our party endeavoured to place themselves as near as possible to the head of the line of march, to avoid the clouds of sand which were raised in the middle and near the end. Between every fifty parties, came a horse with a guide, and a man bearing a kettle of pitch, raised on a pole, which was to be kindled during the night. The principal guide, who had the superintendence of the whole caravan, rode usually in front, on a horse richly caparisoned, and accompanied by a camel which carried his treasure. He was the absolute master of the whole train; at his nod the blasts of the trumpet were given, and every one set forward or halted. A litter was borne behind him, in which he occasionally reposed. It was an hour before sun-set before all was arranged, and the third blast of the trumpet was given. The guide mounted his Arabian horse, and the march began. Thousands of persons from Pelusium and the neighbourhood stood by the road-side, and saluted them as they departed. The slaves began to sing, and the bells on the necks and feet of the camels chimed between. Every thing in the caravan was performed in measured time—the step of the camels, the jingling of the bells, and the song of the slaves. Both men and beasts were full of alacrity; and thus, even in the desert, one portion of the dreary way after another is performed without tediumness.—The first day's journey, as is usual with caravans, was very short; and they halted after a march of an hour and a half at Gerrha, where there was a fountain, by

which they encamped. All the press and tumult was renewed. The beasts and the merchandize were placed in the middle, and tents were erected all around, as a shelter from the burning heat of noon. Myron's slave went to fetch wood and water; Salée unpacked the travelling equipage from the camels, and the three travellers helped him to set up the tent. He then spread a carpet, on which Elisama seated himself; coverlets and mattresses were brought out for sleeping; and a round piece of leather, having rings at the circumference, which can be drawn together like a purse by a string which runs through them. This was to be laid on the ground before the meal, that the dishes might be placed upon it.—The slave had brought the wood, a fire was made in the sand, and the camp-kettle was placed upon it. After the meal, they all laid themselves down during the heat of noon. The evening came—but hardly had the night begun, when, at the fourth hour, (about ten of our reckoning,) the trumpets sounded for the first time. The tent was struck, the camels loaded, the travellers mounted their horses, each party resumed their former station in the line; and about midnight, after the third blast, they broke up from Gerrha. On account of the heat, caravans travel chiefly at night, and halt during the hottest time of the day. The march was now more orderly and peaceable. The flames flashed from the burning pitch-kettles which were borne aloft, and threw their light over the desert. It was an attractive sight, to behold them like scattered suns, along a line of march extending for several thousand paces, and to see men and beasts travelling onward through the night by their ruddy gleam."

—PP. 44—69.

We do not remember to have seen, in any English work, a more accurate account of an Asiatic caravan. Nothing, however, short of being a party in one, can give an adequate idea of this mode of travelling. The order of march, the docility of the camels and other beasts of burden, their equable pace, and, above all, the effect of the almost instantaneous change of scenery when the signal is given for halt, are far beyond what our imaginations can realize. No sooner is the *tongtong* of rest heard, but the beasts crouch to be delivered of their burden, tents seem to rise spontaneously in the desert, fires are seen blazing in the sand, the neighbouring fountain is sur-

rounded by servants, filling their leathern skins with fresh water, and the camp appears like the interior of the bazaar of some great city. Immediately, the different artizans erect their frail tabernacles, and expose for sale their various merchandize; all, however, preserving the utmost regularity, and each trade occupying a distinct row, without any interference with each other.

Helon and Elisama continue with the caravan as far as Gaza, where they separate, and take the road to Jerusalem through Hebron. As they had arranged the time of their journey, so as to arrive at Jerusalem at the festival of the Passover, they join themselves to the company of pilgrims going up to the holy city to partake of that feast. The journey is admirably depicted, the beautiful scenery of this mountainous tract giving the author frequent occasion to display his powers of description. Their arrival at Jerusalem is thus pourtrayed :

"Expectation had reached the highest pitch. The last strophes (of the forty-eighth Psalm) were not completely sung; many were already silent, eagerly watching for the first sight of Jerusalem. All eyes were turned towards the North; a faint murmur spread from rank to rank among the people; only those who had been at the festival before continued the psalm, and these solitary, scattered voices formed a solemn contrast with the silence of the rest of the multitude. Helon's heart was in his eye, and he could scarcely draw his breath. When the psalm was concluded, the instruments prolonged the sound for a moment, and then all that mighty multitude, so lately jubilant, was still as death. All at once, the foremost ranks exclaimed, Jerusalem, Jerusalem!—Jerusalem, Jerusalem! resounded through the valley of Rephaim. 'Jerusalem, thou city built on high, we wish thee peace!' The children dragged their parents forward with them, and all hands were lifted up to bless. The high white walls of the holy city cast a gleam along the valley. Zion rose with its palaces, and from Moriah the smoke of the offering was ascending to heaven. It was the hour of the evening sacrifice. Scarcely had the multitude recovered a little, when they began to greet the temple and the priests :

Bless ye the Lord all ye servants of the Lord,  
Who stand by night in the house of the  
Lord.

Lift up your hands towards the sanctuary,  
And bless the Lord.  
So will Jehovah bless thee out of Zion;  
He who made heaven and earth.

Ps. cxxxiv."

The ensuing feast of the Passover is then described in the most lively colours, as are all the festivals and religious ceremonies of the Jews. We consider this a valuable portion of these volumes. The religious rites of that interesting people, heretofore confined to the elaborate tomes of Lightfoot, Lee, and Jennings, are here brought into view in one landscape, which, though necessarily minute, is yet sufficiently comprehensive to enable us to form a just idea of them. Helon is subsequently invested with the sacerdotal garments, he being of the family of Aaron. He is also introduced into a knowledge of the real scope of those prophecies of the Old Testament, which regard the Messias; a part of the work with which we confess we have been well pleased. A most interesting account of the *Essenes* occurs in the second volume. Helon marries Sulamith, the daughter of his father's oldest friend; and, after different excursions into the distant parts of Judea, in which the author ingeniously introduces accounts of the several peculiarities of the Jews, he, in company with his wife, embarks again for Alexandria. In this voyage he is shipwrecked and drowned. The concluding passage is well worthy of selection :

"The heavens grew black with clouds, the tempest rose, and the waves beat on every side of the ship. They endeavoured to avoid the shore, which was rocky, and produced breakers which threatened every moment to overwhelm the vessel. The Phoenician mariners called on their gods; the children of Israel prayed to Jehovah. Helon stood, in the midst of threatening waves and terrified men, tranquil and full of confidence. At once the ship received a violent shock, and sprung a leak. Their efforts were in vain. Sulamith flew to Helon's arms, and each repeated to the

other passages from the Psalms. All hope of safety was at an end, and sounds of terror and lamentation were heard on every side. Suddenly, the ship struck violently on a rock, and went to pieces. The crew sunk, and no one could bid another farewell. Helon supported himself for a short time upon a plank, and, looking round, saw Sulamith and her father sink. Alone, and scarcely conscious, he struggled for a few moments with the stormy waves. One of tremendous height came rolling onward: Helon exclaimed, amidst the uproar of the elements,

'The Angel of the Covenant—  
Behold he cometh, saith Jehovah of Hosts,'  
and was buried in the waters. After an hour the storm had ceased. And the storms of this world, too, had ceased for those who had found death in the waves, and life in the bosom of their God."—p. 347.

Upon the whole, this is a very useful work. We consider it to be peculiarly valuable to those who wish to become acquainted with the private manners of the Jews. Fleury's celebrated work on the same subject is inferior to it, in point of interest, if not in accuracy. The translation is very ably executed, and the translator's notes very much increase the value of the volumes. They display the most intimate acquaintance with eastern geography and manners, and have been collected with great research. The printer's work is also very neatly finished, and very few errors are observable. We cordially wish it a very extensive circulation. We had intended to extract some isolated passages, as happy specimens of a refined species of sentimentalism—a sentimentalism which, though still characteristically German, has lost those features which, in that country, once identified it with infidelity: we must, however, pass them by, from want of room, with this remark, that our readers will occasionally meet, in these interesting volumes, some sentiments which, though formed on the model to which we have alluded, are here not only innocent, but even laudable.

*The Life of the Rev. Philip Henry, A. M. By the Rev. Matthew Henry, V. D. M. Enlarged with important additions, Notes, &c. by J. B. Williams. 1 vol. 8vo. with Portraits, &c. Price 15s.—Holdsworth.*

PHILIP HENRY is, we believe, more generally known for his eminent piety, as the father of Matthew Henry, and the head of a most respectable christian family, than on account of any thing very extraordinary in the talents or circumstances of the man. His life, by his son, and the life of that son by Tong, have long been favourite books with us, and we believe with all who love genuine piety and revere the characters of the early nonconformists. We admire these productions not on account of the depth of their originality, or the felicity of their style, but for the genuine christian simplicity which pervades them. They tell us the story of the men without the least affectation. There is no attempt to emblazon or conceal, to exaggerate or to excite wonder. We are made to feel as if we were in the presence of men "who walked with God." Their thoughts, their feelings, their conduct, their sufferings are described in the most artless manner. The very quaintness of the language, and the minuteness of detail which characterizes them, give them the air of the age to which their subjects belonged, and are eminently characteristic of the olden time of English dissenting religion. They show us how the fathers of non-conformity lived in the bosom of their families, and of their people; the intimacy of their fellowship with God, and the fervency and particularity of their supplications for men. They show us how they studied and preached; and point out the effects of their labours on their children, and servants, and congregations. They are fraught

with the most important ministerial instruction, and ought to be read and studied by every minister of Jesus Christ.

We deem it altogether unnecessary to write an elaborate article on the volume now before us. It needs no recommendation from us, and we would not insult the body of our readers by supposing them to be ignorant of the leading particulars in the life of Philip Henry. There is only one passage we shall extract from it, as we do not know that the facts related in it have been noticed by others, and because they exhibit the feelings of Mr. Henry, and, we doubt not, of many others respecting a very tragical event.

" At the latter end of the year 1648, he had leave given him to make a visit to his father at Whitehall, with whom he stayed some time; there he was, January 30, when the King was beheaded, and with a very sad heart saw that tragical blow given. Two things he used to speak of, that he took notice of himself that day, which I know not whether any of the historians mention. One was, that at the instant when the blow was given, there was such a dismal universal groan among the thousands of people that were in sight of it, as it were with one consent, as he never heard before; and desired he might never hear the like again, nor see such a cause for it. The other was, that immediately after the stroke was struck, there was, according to order, one troop marching from Charing-cross towards King-street, and another from King-street towards Charing-cross, purposely to disperse and scatter the people, and to divert the dismal thoughts which they could not but be filled with, by driving them to shift every one for his own safety. He did upon all occasions testify his abhorrence of this unparalleled action, which he always said was a thing that could not be justified, and yet he said he saw not how it could be called a national sin; for, as the King urged upon his trial, it was certain that not one man of ten in the kingdom did consent to it; nor could it be called the sin of the Long Parliament, for far the greatest part of them were all that time, while the thing was in agitation, imprisoned and kept under a force, and scarce twenty-seven of the forty were left to carry the name of a Parliament, did give their vote for it; which the Commissioners for the trying of the King's Judges, in the year 1660, (some of whom had been themselves members of the Long Parlia-

ment,) urged again and again, in answer to that plea which the prisoners stood so much upon, that what they did was by authority of the Parliament. But it is manifest it was done by a prevailing party in the army, who, as he used to express it, having beaten their plowshares into swords, could not so easily beat their swords into plowshares again, as having fought more for victory and dominion than for peace and truth; but how far these men were acted and influenced by another sort of people behind the curtain, the world is not altogether ignorant. For some years after King Charles II. came in, he observed the yearly day of humiliation for this sin, desiring that God would not lay the guilt of blood to the charge of the nation. But, afterwards, finding to what purposes it was generally observed, and improved even to the reproach and condemning not only the innocent, but of some of the excellent ones of the land, and noting that there is no precedent in Scripture of keeping annual days of humiliation for particular sins; especially after the immediate judgment is at an end, Zech. viii. 19. Heb. x. 2, 3, he took no farther notice of it. But in his diary he adds this tender remark, according to the spirit he was of, ' Yet good men, no doubt, may observe it to the Lord,' Rom. xiv. 6. Thus he judged not, and why then should he be judged?"

The present edition of Philip Henry's Life is so far from being a mere reprint, that it is about twice the size of the original work. Mr. Williams has been a most indefatigable explorer of every source of information respecting the Henry family. He possesses, or has procured, numerous letters, unprinted sermons, manuscript journals, and common-place books, from which he has enriched the present volume. Besides a large body of notes, he has incorporated with the text a considerable portion of original matter, carefully inserted within brackets to distinguish it from the composition of Matthew Henry. There is also a large appendix, containing, among other things, Matthew Henry's Sermon at Broad Oak on the death of his father, never before printed. We must not omit to notice the two admirable engravings of Mr. and Mrs. Henry. They do great credit to the taste and execution of the artist. On the whole we are exceedingly

pleased with this publication, and beg leave most warmly to recommend it to the patronage of our readers.

*The Life and Diary of Lieutenant Colonel J. Blackader, &c. &c. &c.  
By Andrew Crichton, Author of Memoirs of the Rev. John Blackader.* Edinburgh, 1824. 12mo.

THE band of Cornelius has never been very numerous: he might still be but a *centurion* were he on earth. Compared to the appalling majority of their brethren, the Gardiners, and Blackaders, and Burns are but a few. An honourable exception is to be found in the annals of the Commonwealth; but it must be remembered, that the soldiers of that period were not mercenary, or, to use a military phrase, not *soldiers of fortune*, but the body of the nation; men whom not the desire of spoil, but the nobler love of liberty and of their country, had armed and animated. That the mild and peaceful principles of Christianity should have few admirers amongst the men of war, can excite but little wonder, when it is considered, that even with those whose religion was more favourable to deeds of blood, *nulla pietas in castris* was a proverb. Certainly the air of a camp has a chilling influence upon the feelings of piety, and many of those who have gone there imbued with the deepest reverence for the truth, have eventually become as thoughtless and profligate as their companions. Henry the Fourth of France, and Marshals Turenne and Gassion, the leaders of the victorious armies of Louis the Fourteenth, were educated in the profession of the reformed religion, but the demoralization of a military career soon made them proselytes to more temporizing principles. But then to be "faithful found amongst the faithless," merits greater praise. For which reason

such biographical works as that now under consideration have ever been deemed by us as the most valuable documents of the truth of our holy religion. Independently of this powerful recommendation, Colonel Blackader's life was one of peculiar interest. Engaged as he was in his early life with the most rigid sect of Scottish Presbyterians, a faithful narrative of his conduct seems to rise above the level of ordinary biography, and to unite with the interest of private incidents the dignity of history. He lived in an age, which may be called the crisis of Scotland, when all her political and religious tumults were in agitation; when the fierce spirit of the feudal system, the mutual animosity of the two distinct tribes of inhabitants, the political prejudices of Whigism and Toryism, and the deadly opposition of prelacy and presbyterianism all combined together to shake that country to its very basis. It was evident some mighty work was going on, upon the event of which the fate of Scotland depended. Happily it terminated in results the most advantageous to her political and religious interests. What would have been the fate of liberty and protestantism, if Dalzell and Claverhouse had attained their object, is a point removed far beyond doubt. The noble resistance of the Cameronians in that country gave the first check to the arbitrary and unconstitutional attempts of Charles the Second, and impotent as was that resistance, as to any immediate effect, perhaps it contributed more powerfully than is usually believed, to prepare the way for the glorious revolution, which soon after drove the family of Stuart from the throne.

Lieutenant Colonel John Blackader was born at Glencairn, in Dumfries-shire, in 1664, of an ancient border family. His father was a learned and pious minister,

of the kirk of Scotland, and was ejected from his cure at Traqueer, for refusing to comply with Episcopacy. Mr. Blackader's military life commenced with his cadetship in the Cameronian regiment, now the 26th foot, a corps originally raised against Claverhouse, and the adherents to the exiled James, and composed of strict Cameronian professors. With this body of men, he was present at the gallant action of Dunkeld, wherein the Cameronians, consisting of 800 raw recruits, defeated 5000 Highlanders under Colonel Cannon. When the regiment was ordered to join the army in Flanders, Mr. Blackader went with it, and was present at many of the brilliant actions of the illustrious Marlborough. It is not, however, our intention to detail the several events of his life. We should rather refer our readers to Mr. Chrichton's well-written and judicious memoirs, a work which, we have no doubt, will obtain general celebrity. If it were lawful to hazard an opinion as to the comparative value of Colonel Blackader's diary, with other similar productions, we should say, that it has more interest, but perhaps less chastity and accuracy of expression than Doddridge's *Life of Gardiner*. Its arrangement in the form of a diary deteriorates, in our view, considerably from its literary character. Such a form of biography gives perhaps a greater impression of authenticity, but we cannot think that this compensates for the baldness and want of continuity necessarily connected with it. A few Scotticisms are apparent in the editor's additions; but upon the whole, he is entitled to our thanks for his judicious remarks on the valuable manuscript thus brought into publicity. We select the editor's account of Colonel Cleland, as containing the best notice we have ever met with, of a man who deserved a more promi-

nent station in the annals of Scotland than he has hitherto obtained. Colonel Cleland was killed in the battle of Dunkeld.

"He was a gentleman of a good family in the west country, though we have no notice of his parentage or connections. From certain allusions in his poems, it has been conjectured, but without proper foundation, that he was born about Dumfries. His rank, aided by his great bravery and military capacity, gained him considerable influence among the suffering Presbyterians. He was chosen one of their officers, immediately on his leaving the university, and before he reached his eighteenth year. He first distinguished himself at Drumclog or Loudon-hill—the only encounter in which the covenanters were successful, where Claverhouse was repulsed, and nearly taken prisoner. Hamilton was commander of the party, but the victory was, by many, ascribed to a stratagem of Cleland's, who, when the enemy presented their pieces, made his men fall flat on the ground, so that they quite escaped their fire. At Bothwell-bridge he held the rank of a Captain. After that defeat he fled, and continued some time in Holland. In 1685, he was again in Scotland, 'being under hiding among the wilds of Lanark and Ayrshire.' The failures of Argyle's expedition obliged him to escape a second time to the Continent; and in 1688, he was one of the commissioned agents, sent by the Scottish emigrants to prepare his countrymen for their long-expected deliverance. From that time, until the raising of the Cameronian regiment, he resided much with the Marquis of Douglas, at his castle, his son, the Lord Angus, having a great attachment to him. As a poet, Cleland, considering the state of society, and the disadvantages under which he wrote, will rank very high. His effusions are honourable to the Scottish muse, and superior to any thing produced in that age, in his own country. His vein seems to have been chiefly humorous and satirical, though he was capable of rising to the more elevated and dignified heights of poesy. His genius, however, considering his untoward and premature fate, must be estimated rather from what it promised than what it performed. And if his talents have numbered him one of the Scottish poets, his bravery will entitle him to rank among the Scottish heroes. His career was short, but it closed with honour. His conduct during the action narrated above, (that of Dunkeld,) was marked by all the coolness, skill, and intrepidity of a veteran; and his efforts to retire when he had received the fatal wound, lest the sight of his dead body might discourage his soldiers, throws an

sir of chivalry over his death, and discovers a species of heroism truly noble and sublime."—" His principal pieces are, ' A mock Poem on the Expedition of the Highland Host in 1678'—' Effigies Clericorum'—' Halloo my Fancy, with ballads and smaller poems.' Of the rhapsody entitled, Halloo my Fancy, which has been admitted by a competent judge of poetry, though a reviler of Cleland's party and principles, (*Minstrelsy of Scottish Border*, vol. 1.) to display considerable imagination, only the latter half is his. It was written when he was a student, and very young. The part he wrote, begins at the stanza,

‘ In conceit, like Phæton, I'll mount  
Phæbus' chair,’ &c.—pp. 95—97.

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*Fashionable Amusements, the bane of Youth: a Sermon preached at Ranelagh Chapel. By John Morison. Third edition. 12mo. pp. 58. Price 1s. Westley.*

THE pleading of a Christian minister against "fashionable amusements," is too often as if a zephyr contended with a whirlwind. Yet there are encouraging instances in which the "still small voice" of faithful admonition produces its intended and salutary impression. It is clearly within the legitimate province of pastoral instruction, to expose the evil principles, the polluting pleasures, and the fascinating dissipations which are spreading their pestilential influence over the families of modern professors of religion. The advocates of the "doctrines of grace" should invariably maintain the high-toned morality of the Gospel, and be as minute and explicit in the inculcation of duty, as in the exhibition of truth. The "evan-

gelical pulpit," however, has not infrequently been defective in its warnings, and vague and indefinite in its censures. We would not wish those who occupy that elevated station, to lose sight of the grand and essential verities of revelation, or ever to forget—that "THE CROSS once seen, is death to every vice"—still, we would earnestly recommend a faithful and a fearless exposure of all the "devices of Satan," with whatever attraction they are invested by the magic of art, the power of genius, or the force of custom.

On these grounds we do most cordially recommend to Christians, and especially to all christian families, the attentive perusal of Mr. Morison's seasonable and excellent discourse. The arguments are scriptural, its delineations faithful, and its tone and temper, affectionate and persuasive. While the sophistry, by which the heart deludes the head, is ably unravelled, and the various evils of the stage, the gaming table, the ball and assembly, the midnight route, the dance, the races, and the fair are graphically sketched and forcibly condemned, as forbidden "revellings,"—the preacher has not forgotten to state with simplicity and clearness the nature of those true and substantial pleasures, which effectually "supersede the imagined necessity of fashionable amusements." The sermon is neatly printed; and we are happy to find, that it has already reached a third edition.

### AMERICAN MISCELLANY.

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#### REVIEW.

VARIOUS publications, of different dates, have been received from America during the past month; of several of which we shall now proceed to give some account. The following is very interesting.

NEW SERIES, NO. 3.

*Correspondence relative to the Emigration to Hayti, of the People of Colour in the United States. Together with the Instructions to the Agent sent out by President Boyer.*  
New York, 1824.

FROM this pamphlet it appears, that the American Colonization

Society were desirous of obtaining some information from the government of Hayti, relative to the encouragement it might be disposed to give to the people of colour who should be disposed to leave America, and prefer St. Domingo to Africa. The following letter from Boyer, in answer to one from the Secretary of the Colonization Society, is, on the whole, so admirable, that we give it entire.

" *Port-au-Prince, 30th April, 1824.*

" **YEAR OF INDEPENDENCE, THE 21st.**

" *Jean Pierre Boyer, President of Hayti, to Mr. Loring D. Dewey, General Agent of the Society for African Colonization, at New York.*

" Sir,—I had the satisfaction to receive the letter of the 4th of March last, which you addressed to me; the contents of which breathe the most perfect philanthropy. To consecrate our cares to meliorate the lot of a portion of the human race, sadly borne down by the weight of misfortune, is to prove the excellence of one's heart, and to acquire an eternal right to the gratitude of every living creature that can feel. And the step which you have taken in reference to me, in favour of the descendants of the Africans, who are in the United States, and who are compelled to leave the country, because that, far from enjoying the rights of free-men, they have only an existence, precarious and full of humiliation, entitles you to the gratitude of the Haytiens, who cannot see with indifference the calamities which afflict their brethren.

" As soon as I was informed of the resolution taken in the United States to transport into Africa our unhappy brethren, and thus to restore them to their native sky, I comprehended the policy which had suggested this measure, and at the same time conceived a high opinion of those generous men, who were disposed to make sacrifices, in the hope of preparing for the unfortunate persons who were its objects, an asylum where their existence would be supportable. Thenceforward, by a sympathy very natural, my heart and my arms have been open to greet, in this land of true liberty, those men upon whom a fatal destiny rests in a manner so cruel. I considered the colonization of barbarous regions with men accustomed to live in the midst of civilized people, as a thing impracticable, to say nothing more. The experiment made at Sherbro' and at Mesurado, prove that I was not far from the truth. In fine, Sir, although Africa be the cradle of their fathers, what a frightful prospect is it to see themselves exiled to

insalubrious climes, after having inhaled the healthful breezes of the land of their birth!

" I have aided in freeing those from debt who could not quite pay for their passage; I have given land to those who wished to cultivate it; and by my circular, of the date of the 24th December, 1823, to the officers of districts, (of which I send you a copy,) you will convince yourself that I have prepared for the children of Africa, coming out of the United States, all that can assure them of an honourable existence in becoming citizens of the Hayti Republic. But now that you make overtures, which seemed to be authorised by the respectable society of which you are the general agent, I am about to answer frankly to the eight questions which you have addressed to me.

" 1. The Government of the Republic will aid in defraying part of the expenses of the voyage of those who cannot bear them, provided the Colonization Society will do the rest. The government will give fertile lands to those who wish to cultivate them, will advance to them nourishment, tools, and other things of indispensable necessity until they shall be sufficiently established to do without this assistance.

" 2. No matter what number of emigrants; all those who will come with the intention to submit themselves to the laws of the country, shall be well received. The price of passage and other expenses shall be discussed by agents to obtain the most advantageous conditions. The quantity of ground shall be as much as each family can cultivate. For the rest, the utmost good-will to the new-comers shall be the basis of the arrangements.

" 3. They shall have perfect liberty to labour in their respective professions. The only privilege will be an exemption from the law of patent for the first year."

" 4. All those, I repeat it, who will come shall be received, no matter what may be their number. There is no price to stipulate for, as respects the land; since the government will give it gratis, in fee simple, to those who will cultivate it. The emigrants will be distributed in the most advantageous manner possible, and those who may desire it, shall be placed in the neighbourhood of each other.

" 5. They shall not be meddled with in their domestic habits, nor in their religious belief, provided they do not seek to make proselytes, or trouble those who profess another faith than their own.

" 6. Marriage is encouraged, and good husbands and wives enjoy the same consideration as in other civilized countries.

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\* To practise any profession or pursue any trade, it is necessary in Hayti to obtain a licence, as grocers, &c. do in New York.

" 8. The laws of the Republic are general—and no particular laws can exist. Those who come, being children of Africa, shall be Haytiens as soon as they put their feet upon the soil of Hayti: they will enjoy happiness, security, tranquillity, such as we ourselves possess, however our de-famers declare the contrary.

" In fine, Sir, to prove to you what I am disposed to do in favour of our brethren who groan in the United States of America under the yoke of prejudice, I am about to send to New York funds and a confidential agent, to enter into an understanding with you and the Colonization Society, with a view to facilitate the emigration to Hayti of the descendants of Africans, who are disposed to come and partake with us the most precious blessings which we enjoy under Divine Providence.

" You will speedily, Sir, see the arrival in New York of the agent I am to send.

" I have the honour to salute you with my most distinguished consideration.

" BOYER."

An agent accordingly has been sent, who is, we believe, at this moment, negotiating in the United States for the accomplishment of this great object. Our next article is also interesting, though it also is not strictly of a religious nature.

*The Greek Revolution. An Address delivered in Park-street Church, Boston, on Thursday, April 1, 1824. By Sereno Edwards Dwight, Pastor of Park-street Church. Boston, 1824.*

IN this eloquent address, Mr. Dwight endeavours to interest his countrymen in the Greek revolution, by showing that it has broken out in an interesting country—that that country is inhabited by an interesting people—that many things indicate their ultimate success—that the struggle is an eventful one—and that it is the duty of the Americans to help them. We quote the concluding paragraph.

" ' Prove the sincerity of your feelings and your prayers by your works. God in his providence now presents you a happy opportunity to give vent to the feelings, with which Turkish barbarity and Grecian valour have inspired you. At this call, let every American, every christian heart beat high, and every purse-string be

broken; and an amount contributed for your suffering brethren, which will prove to the gazing nations your gratitude to God, your sympathy for the oppressed, your desires for the extension of Christianity, and your compassion for a world in chains. What you do, do quickly. The hour of trial has come. On the issue of this campaign, are the destinies of Greece suspended. Before its close, her sun will go down in darkness, and starless midnight brood for centuries over the fairest portion of the globe; or, ascending in unclouded splendour, will shed its warm influence on her hills and vallies, and throw its broad beams from the Baltic to the Niger, from the Tagus to the Caspian.—O that Greece, O that Europe might see in the amount you send them, a spirit becoming the children of those, who invited Freedom, long banished from the world, to return, and take up her residence *here* !'

" But though not called to plead the cause of Greece, before my assembled countrymen; yet, at the request of your Committee, I am this evening, allowed, my friends and fellow-citizens, to urge her claims on you. But need I urge them?—What heart does not throb, what bosom does not heave, at the very thought of Grecian Independence? Have you the feelings of a man, and do you not wish that the blood of Greece should cease to flow, and that the groans and sighs of centuries should be heard no more? Are you a scholar; and shall the land of the Muses ask your help in vain? With the eye of the enthusiast do you often gaze at the triumphs of the Arts; and will you do nothing to rescue their choicest relics from worse than Vandal barbarism? Are you a mother, rejoicing in all the charities of domestic life;—are you a daughter, rich and safe in conscious innocence and parental love; and shall thousands more, among the purest and loveliest of your sex, glut the shambles of Smyrna, and be doomed to a captivity inconceivably worse than death? Are you a Christian, and do you cheerfully contribute your property to christianize the heathen world?—what you give to Greece is to rescue a nation of Christians from extermination, to deliver the ancient churches, to overthrow the Mohammedan imposture, to raise up a standard for the wandering tribes of Israel, and to gather in the harvest of the world. Are you an American citizen, proud of the liberty and independence of your country? Greece too is struggling for these very blessings, which she taught your fathers to purchase with their blood. And when she asks your help, need I urge you to bestow it.—Where am I?—In the sanctuary of God, in the city of the pilgrims, in the very birth-place of American Independence—hard by yonder HALL, and yonder WHARVES—and midway between

the Heights of Dorchester and Bunker Hill.—Here, then, I leave their cause.”

*Doing Good in Imitation of Christ.  
A Discourse delivered in the College of New Jersey, the Sabbath preceding the Annual Commencement. By Ashbel Green, D. D. L. L. D. President of the College. Philadelphia, 1822.*

THE following passage from this discourse is worthy of attention:—

“ Perhaps it is commonly best for a man to bestow the most of what he intends for charitable purposes while he lives, that he may himself see it faithfully applied; for testamentary bequests are too often perverted, and wholly lose their object. Nay, that which is bequeathed, is sometimes lost before the testator dies. The distinguished and holy Richard Baxter grieved much that he had not given immediately, thousand pounds which he left in his will to a pious use; but which he lived to see completely lost, without any fault or agency of his own. Those who have a large property, and no natural heirs, may adopt both plans; may give much while they live, and found durable charities at their death. Others may need to retain their whole capital, for their comfortable support, and for current charities, till the time of their decease; and then may appropriate it to a purpose of large and lasting benevolence. Examples teach more powerfully than precepts, and there is an example exactly in point, which I think I may here mention with peculiar propriety. James Leslie was graduated in this college, in the year 1759. He was assisted in his education, in the expectation that he would be a preacher of the gospel. But after he had taken his first degree, he became satisfied that he had not those talents for public speaking, which could ever render him acceptable and useful in the pulpit. He devoted himself, therefore, to the humble and painful, but useful and important, occupation of teaching an English school; and for five and thirty years was, probably, the best and most approved schoolmaster in the United States. To say that a youth had been taught by Leslie, was the same as to say that he had been well taught. But Leslie never forgot that his original destination was the care of souls. He inculcated piety on all his pupils. He adorned religion by his own example, and constantly promoted it by all the means and efforts in his power. He was not content even with this. He husbanded and improved his earnings through the whole of life; and at his death, having no family, he bequeathed the whole of his property, except a few small legacies

—a property now amounting to more than fifteen thousand dollars—to create a fund in this college, to educate men for the gospel ministry, while the institution shall exist. On this fund, some of the best and ablest ministers of the gospel, now in our country, have already been educated;\* and it remains to educate, perhaps, hundreds more. Thus Leslie did, in effect, preach the gospel most extensively. What he did has caused, and will cause it to be preached, more than it ever could have been by himself, even in the longest life, and had he possessed all the stores of theological knowledge, and all the powers of eloquence combined.”

From the Report of the “United Domestic Missionary Society,” for 1824, we learn that it has excited great attention in the State, and has discovered that its services are greatly wanted. It employs or aids seventy-eight labourers.

“ Of these missionaries, 10 are located in the city of New York, and the country in its vicinity—13 are in the neighbourhood of the line of the river Hudson—36 are west of that line—7 are under the care of the Utica Agency—4 under the care of the Union Society—5 under the care of the Cooperstown Agency—90 under the care of the Geneva Agency—1 in Lower Canada—1 is settled in Providence, Rhode Island—2 in New Jersey—4 in Pennsylvania—1 in Ohio—1 in Missouri.”

The Report remarks,

“ As our plan has now been in operation more than six years, in at least two of these Societies, out of which this was formed, experience gives to it in this country, the stamp of deserved approbation. At the same time we have been much encouraged by the report from Great Britain, of the Home Missionary Society, instituted in 1819; and the correspondence of its Treasurer, whose liberal benefaction to our funds makes him one of our directors. The situation of these United States leads us to aim at something more permanent than seems attempted there; but in whatever degree our efforts may be dissimilar in form, we have entire sympathy and continue a correspondence which shows that love to the cause of Christ, more certainly than the electric fluid, suffers no loss by its passage through the waters;

\* This fund has existed for rather more than thirty years; and as it is adequate to the education of about five incumbents, annually, which it has never wanted, not far from one hundred and fifty pious youth, destined to preach the gospel, have been educated upon it.

and that it can animate at the same moment hearts in each hemisphere."

" We have special ground of thankfulness for the Divine blessing which has been shed down upon their efforts. In many instances the incorruptible seed of the Word has taken root—in many instances the good fruits of saving knowledge have become apparent — in some cases, revivals of religion have ensued, and righteousness flowed as a river into regions destitute of the fear of the Lord, as was Nineveh before Jonah preached in that exceeding great city."

### BIOGRAPHY.

#### SOME ACCOUNT OF JOSEPH CABELL BRECKINBRIDGE, ESQ. SECRETARY OF THE STATE OF KENTUCKY.

" Joseph Cabell Breckinridge was the son of the Hon. John Breckinridge, the framer of the state constitution, and for some time Attorney-General of the United States, and Mary Hopkins Cabell, both of Virginia. He was their second child, and first son, born in Albemarle county, Virginia, on the 24th of July, 1788. After a short residence there his parents removed to the state of Kentucky, and established themselves in 1792, in the 5th year of his age, in the town of Lexington. Shortly afterwards the family became permanently settled on a farm near the town, and Mr. Breckinridge was at once and fully identified with the interests of the state of Kentucky. About the age of 14 he placed his son Joseph in a grammar school in his native state, with the object of preparing his young mind for future and extensive usefulness. It was in this school, while sitting under the powerful preaching of the Rev. Dr. Archibald Alexander, now a distinguished professor in the Theological Seminary at Princeton, New Jersey, that he received his first religious impressions. Here his convictions, though quite a boy, were deep, and continued for some time to affect his feelings and life. But by the providence of God he was soon afterwards removed from the ministerial instructions of this great and good man, to a school in the west, in which the budding hope of the gospel in his heart was withered by the pestilent breath of infidelity.

" After the necessary acquirements were made, he was taken by his father to the College of New Jersey, at Princeton, in the autumn of 1804. He was here received into one of the lower classes of the institution, and continued his connection with it in his progress through the course of study ordinarily pursued there, until the sudden death of his father called him home to his bereaved

family, in the winter of 1806-7. The solemn responsibilities connected with becoming, almost in his boyhood, the head of a large family, and the principal agent in adjusting the concerns of an extensive and complicated estate, deeply affected his mind, and suddenly impressed a gravity, a prudence, a decision, and maturity upon his character, which were beyond his years. Before fully entering on these important and trying services, he returned, in 1808, to the College of New Jersey, and graduated with distinguished honour in 1810.

" It was during the latter stay at Princeton that he became attached to the daughter of the Rev. President, Mary Clay Smith, whom he afterwards married and brought with him to his native state. Here in retirement we find him directing the education of the rising family of which he had become a foster father, and preparing himself, in the intervals which were spared from the various duties arising out of this relation, for the practice of the law. It was while thus engaged that he was called, by an appointment from General Samuel Hopkins, to the office of his aid-de-camp, to engage in an expedition against the western Indians. He was now the head and hope of two families, and it was not without a convulsive struggle that they could render him to a service of exposure and peril—or *he leave*, perhaps for ever, his weeping and dependent kindred. But it was the call of his country. He obeyed—and after two campaigns, occupying together several months, he was restored by a kind Providence to the bosom of his friends.

" After his return he finished his preparatory studies, and was admitted to the bar of Kentucky. He soon after settled himself in Lexington, and entered upon the regular practice of his profession. It need not be told his fellow-citizens how rapidly he grew upon public notice, regard, and patronage. Very soon after his establishment in Lexington he was literally compelled by his friends, against his own views, to enter into political life. He was elected repeatedly to the state legislature from Fayette county, and soon rose to the speaker's chair, almost in his political and personal boyhood. This office he filled with great dignity, firmness, and public approbation, during his continuance in that honourable body.

" On the accession of General Adair to the gubernatorial chair of the state, he was designated by public opinion, as well as by the governor himself, for the office of Secretary of State. This fact, connected with the professional inducements of the place, determined him in the choice of Frankfort as a place of residence. He accordingly removed with his family to

it in the spring of 1821. Here he continued, discharging the various and responsible duties which devolved upon him, and growing daily in the affections and gratitude of his country, till he was called to a better country and a better home.

" But what is especially interesting in this imperfect sketch, is, his relation to the church of the Lord Jesus Christ. The convictions which so deeply affected his soul at the age of fourteen were never entirely effaced, but continued in unequal degrees, amidst the changes of opinion, and habit, and society, to which his circumstances and natural character exposed him. At college, while studying the Evidences of Christianity, under the instruction of Dr. Smith, his principles became firmly and finally fixed in favour of the divine authority of the Bible, and though still a stranger to the sanctifying influence of the doctrines of revelation, he took his stand, and became an advocate for their being taught and studied in connexion with every thing else. And, following up this first principle, it was by his faithful hand (though before he had become a practical follower of the Saviour) that those seeds were first sown, which, under God, have grown up for the service of the church in the person of a younger brother.

" These impressions were still farther cherished by his lot being cast under the ministry of the lamented James M'Chord. Under the faithful ministry of this servant of the Redeemer, amidst the pressing cares of public life and professional business, and amidst innumerable other temptations, he became convinced of his lost condition as a sinner, and obtained also some clear views of the only method of salvation. He endeavoured for himself to accept of the tender of mercy, and to resolve in God's strength to be for the Lord and not for another.

" Being convinced of the truth as it is revealed in the Bible, he was not ashamed to confess his Lord and Master before men. Very soon after his appearance at the bar, he made a public profession of his faith in our Lord Jesus Christ. He solemnly devoted himself, and his all, to him who loved the souls of men, and who washed them in his blood. He was the first lawyer in Lexington who did so, and he was also probably the first lawyer, and the first representative from Fayette county, who regularly carried his Bible with him from Lexington to Frankfort, whether he was attending to his duties in the courts of law, or in the hall of legislation.

" Having set his face heavenward, he pursued a steady course. In the public assemblies of the saints—in his family—in his social intercourse with his friends—in

all his intercourse with men, he gave decisive evidence that he considered it at once his privilege, his honour, and his safety, to have his destiny, and the destiny of his family, connected with the destiny of that kingdom which shall endure for ever.

His christian profession was as the path of the just, which shineth more and more unto the perfect day. His views of the leading articles of the christian faith were from the beginning clear, extensive and accurate; but his knowledge of the practical influence of these doctrines upon the heart, and upon the life, and upon the interests of civil and religious society, was at the commencement of his course very imperfect. His knowledge of the doctrines of Christianity, was acquired by the calm and patient investigations of the closet, previously to his having much intercourse with christian men, or his being much under the influence of christian institutions. His knowledge of christian practice was the result of his own experience and personal observation, after he was publicly connected with the church. His religion, was, first intelligence and then feeling. His character as a religious man was consequently somewhat different (though essentially the same) from those whose feelings take the lead of their understanding. Hence, while there was in his short christian course, perhaps, little addition to his stock of what is usually called theological knowledge, his intimate friends marked with pleasure his rapid advances in humility—in patience and resignation to the divine will—in confidence in the promises, and in love toward God and man.

" The commencement of his public life was as flattering as could have been desired. The largest vote which ever had been given in Fayette county, marked at once the respect which the community paid to the talents and to the services of the deceased father, and the hopes and confidence which they cherished towards the son. Nor amidst the ever-changing opinions and changing political parties, which are inherent in the very nature of popular governments, did he in the course of his life lose either his independence of mind, or in any degree his honours or his influence. It is believed that he enjoyed, at his death, the public confidence to as great an extent as any other individual in the state did, and was, both as a statesman and a lawyer, on the high road to the first honours and emoluments which his country had to bestow. But he is gone. His days were as the grass; as a flower of the field so he flourished: the wind passed over him, and he is gone; and his place in his family, among his numerous friends, in

the courts of law, in the councils of the nation, shall no more be occupied by him.

"The circumstances of his death were interesting. The increasing sickness of Frankfort and its vicinity, during the autumn of 1823, induced him to remove his little flock of children to Cabell's Dale, the family residence of his mother. Mrs. Breckinridge remained behind on account of the indisposition of some members of the family, and of a sick relative from a distance, whom the providence of God had thrown upon their care. 'They were not forgetful to entertain strangers,' and 'use hospitality,' especially 'to the sick.' As soon as his children were conveyed to a place of safety, he returned without delay to aid in administering to the necessities of his afflicted household. It was in sustaining the stricken stranger far from home—it was in nursing what he feared was the last remains of parting life, that he met the disease which terminated his earthly existence.

"On the 24th of August, 1823, he was severely attacked by the prevalent

fever of the season and place. It seemed in the course of the week ensuing to yield to the application of medicine, and at the close of the week very sanguine hopes were cherished of a rapid recovery. On Sabbath, the 31st, his disease seemed to undergo a sudden and most unlooked for change, and brought him rapidly to the grave. September 1st, at a very early hour in the morning, while his attendants thought him resting, he lay upon his side, and softly fell asleep in Jesus, without a groan.

\* How many fall as sudden, not as safe !

"During his last illness he was usually silent and contemplative. He expressed a calm submission to the will of his heavenly Father, and a confiding christian trust in his divine Redeemer. He repeatedly had different passages of the sacred volume read to him.—Christ's sermon on the mount, and especially Matthew's 11th chapter, ending, 'Come unto me, all ye that labour and are heavy laden, and I will give you rest,' &c. & c. were favourite passages with him."

## LIST OF NEW PUBLICATIONS, WITH SHORT NOTICES.

**THE IMPORTANCE OF EARLY AND DECIDED ATTACHMENT TO THE CONCERN'S OF A FUTURE WORLD.** *An Address delivered to Young People, on Saturday, January 1, 1825, in Carter Lane, Doctors' Commons.* By John Hoppen, A. M. This is a very admirable address, and will, we hope, effect the purpose which the author pursues with so much good sense and ardour through every page. It is particularly worthy of the attention of well educated young persons, to whom the preacher's attention appears to have been specially directed. There are in it many passages of superior power and eloquence; but above all, it is stamped by the simplicity and earnestness of scriptural truth.

**THE CHILD'S SCRIPTURE EXAMINER AND ASSISTANT;** *Part III., or Questions on the Gospel according to St. John, with practical and explanatory Observations suited to the Capacities of Children.* By J. G. Fuller. 1s.—To enable children to retain the substance of their Scripture reading, and to assist them to understand it, are objects of great importance. Many catechisms have been constructed, teaching the creed of a particular church. We see no valid objection to the use of such catechisms, al-

though it has become fashionable with some popular divines to decry them. But certainly while such are taught, the knowledge of the Scriptures ought to take the lead, and we must say, we have never seen a work better adapted to effect the purpose of impressing Scripture on the young mind than the one before us.

**THE HOPE OF IMMORTALITY,** *a source of Consolation on the Death of Christian Friends.* A Sermon occasioned by the Death of Mrs. Frances Jennings, and preached at Downing Street Meeting, Cambridge, Nov. 21, 1824. By S. Thoddy.—From a brief, but interesting biographical sketch at the close of this discourse, it appears, that Mrs. F. Jennings was a grand-daughter of the Rev. T. Jennings, of Barrington, Cambridgeshire, a contemporary and friend of the celebrated Hussey. This lady was also related to the late Rev. Nathaniel Jennings, of Islington, and appears to have been a honour not merely to that highly honourable name she bore, but to the still higher one of Christian. She attained the great age of 82, and continued to the last a blessing and comfort to many, especially to the young, who crowded round her dying bed, to hear

her last words. Mr. Thodey's discourse is a very pleasing and excellent summary of the great consolation, and will, we trust, prove both a lasting and useful testimony to those sublime truths it so ably states, and of those excellent christian virtues which it commemo rates.

**A POCKET EXPOSITOR**, containing *Reflections on every Chapter in the New Testament: selected from Doddridge's Family Expositor.* 2s. 6d.—By means of this admirable little volume, every family may avail themselves of the reflections of Doddridge's Expositor. The chapter or section may be read from a Bible, and then the reflections may be read from this pocket volume. The size and price will enable all to procure it, and we can assure the humble Christian, it is a much better Commentary for the " Poor Man," than some others that go under that name.

**SELECTIONS FROM THE WORKS OF ARCHBISHOP LEIGHTON**, to which is prefixed a brief Sketch of his Life. By Rev. W. Wilson, D. D., &c. Price 3s. 6d. Within the compass of one small and neat volume, the reader will find the cream of Archbishop Leighton's works. We should be sorry to find, that the use of those works was superseded by such a selection; but we may hope, that many will, by means of this selection, become acquainted with a man, of whom otherwise they might only have known the name.

**ON THE PROPHETIES CONCERNING ANTICHRIST: a Discourse delivered at the Weigh House Meeting, December 9, 1824, at the Monthly Association of Congregational Ministers and Churches.** By Joseph Fletcher, A. M. 1s. 6d.—The Popish controversy is becoming every day more keen and extensive; and the subject is now pressed upon the minds of Protestants, by a variety of important and interesting circumstances. It has long been our opinion, expressed more than once in the course of our labours, that the state of this controversy has been too much overlooked by Protestants of all classes. We suspect that the warfare of the press will, ere long, become still sharper, and we rejoice in the prospect, that truth will prevail. It is one thing to keep Popery under by the strong arm of power; it is another, fairly to up-root it by the ploughshare of argument. Mr. Fletcher has already done more than buckle on the armour in this warfare. His former publications

have entitled him to a high rank among the leaders of the Protestant cause. We are happy to be able to say, that his present publication, though upon a specific topic, is as richly deserving of public attention as any thing he has written. The application of Scripture predictions to the apostasy of the Romish See, is argued with unanswerable force and manly eloquence. The discourse possesses strong claims on the attention of all Protestants, as a most able and judicious exposition and application of several remarkable portions of Holy Writ to the Popish Church, and is pre-eminently deserving of attention at the present moment, when the public mind is agitated to a high degree, by the symptoms of reviving activity and pretension in the advocates of the Apostate Church.

**THE CHURCH IN CANAAN, or Heirs in Possession receiving the Promises.** In 2 vols. Vol. I. By W. Seaton, &c. &c. 6s.—This volume consists of a plain and scriptural statement of most of the leading occurrences connected with the Jewish "Church in Canaan," accompanied by suitable and spiritual observations, adapted to Christians under the Gospel dispensation. The style is commendably plain, and the whole work instructive, and likely to be useful. Readers of all classes may be profited by the perusal, and those especially who feel interested in the Old Testament history will be gratified by the perusal.

**A PRESENT FOR A SUNDAY SCHOOL; or, A Plain Address on the Fear of the Lord, adapted to the Capacities of little Children, being the first of a Series on different Subjects, intended to be published for the Use of Sunday Schools, &c. &c. 4d.**—This is, upon the whole, an excellent little tract, and well adapted to the instruction of children. It is a great pity, however, that the clergy, when they write upon such subjects as the present, cannot lose sight of their sect, and write as well for the benefit of poor children among dissenters as others. How can any pious clergyman defend, or expect pious dissenters to propagate these sentiments. "Every person in the parish ought to come here every Sunday, both when the service is in the morning, as well as in the afternoon, to confess their sins," &c. "but I am sorry to say, there are a great many people in this parish who do not come to church, and, which is worse, I fear they will not." What would our pious brethren of the church

say of any dissenting minister should make such assertions public. We hope the excellent author will re-consider and expunge, in a new edition, these untenable assertions, for we should be sorry to see the usefulness of his tract curtailed.

*LECTURES on the Essentials of Religion, Personal, Domestic, and Social.*  
By H. F. Burder, M. A. 9s.

*THE CHIMES; or, a Call to the Clergy and People of Great Britain.* 6d.—This author steps forward as the zealous advocate of true piety, and calls both upon clergy and laity to pay to the institutions of heaven that serious regard which their importance demands.

*LETTERS IN RHYME, from a Mother at Home to her Children at School.* 2s.—PARENTS will find this an amusing little volume to put into the hands of their children. The poetry is simple, and adapted to juvenile capacities.

*CONTRIBUTIONS OF Q. Q. TO A PERIODICAL WORK, &c.* By the late Jane Taylor, of Ongar. Two Volumes. 9s.—To most of our readers, we doubt not, the name of the amiable authoress of this work has long been familiar. She has, however, passed to her long home, and the present work may, in some measure, be regarded as her last bequest—we say in some measure, for, as appears by the title, this is not the first appearance of these papers in print. Those who open them for eloquent reasoning or lofty and impassioned style, may perhaps feel disappointed, for though not destitute of taste and of power, yet these pages are directed more to the heart than to the head, presenting religion and virtue in their native loveliness, but, at the same time, in all their simplicity. The papers are suited, as they were designed, for the young, and we can have no hesitation in saying, that while the mass of youth are busily employed in perusing works, which, beneath the mask of morality, carry all the trailings of the “serpent’s lure,” the Contributions of Q. Q. will tend to strengthen virtue where it has been implanted, and by leading the mind from the polluted pages of novels and tales, and inspiring it with a holier passion, to reclaim such as have been entangled by folly and false pleasure.

*THE VALE OF APPERLEY, and other Poems.* 8vo.—THE ‘Vale of Apperley’ is the longest, and appears to us to be the best poem in the volume. The poetry, though not of a first-rate order,

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is respectable, and will repay a reading. The sentiments which pervade the volume are pious and excellent.

*THE CHRISTIAN FATHER’S REASONS FOR CHRISTIANITY, in Conversations between a Father and his Children, on Paganism, Judaism, Mahomedanism, and Christianity.* By the Rev. T. Timpson. 1 vol. 18mo. boards.

*POEMS APPROPRIATE FOR A SICK OR MELANCHOLY HOUR.* 5s.—THIS volume appears to have been written by a lady in the midst of deep afflictions, which were happily instrumental in leading her to religion as the only source of happiness and peace. She calls upon the votaries of pleasure to imitate her example, and we hope it will not be in vain.

*THE CHRISTIAN FATHER’S PRESENT TO HIS CHILDREN.* By the Rev. J. A. James. Second Edition, in 1 vol. 12mo. boards. Price 7s.

“*PROGRESS OF DISSENT,*” containing Observations on the remarkable and amusing Passages of that Article in the 61st No. of the Quarterly Review, addressed to the Editor. By a Nonconformist. 2s. 6d. This is a pamphlet of a very superior order, and is altogether one of the keenest and most felicitous productions which modern controversy has produced. With an air of exquisite ease, yet with a master’s hand, it exposes the whining cant and feeble reasonings of the Quarterly upon Dissent. Some passages are hastily written, but we hope a second edition will soon enable the author to correct them. We forbear comment, and extract a passage or two, in the hope that not only every dissenter, but that many churchmen will peruse the pamphlet with delight.

“Let us enter then, at once, with him on the subject. We find him seeking comfort under the confession extorted from him, by the consideration, that, though Dissent has increased, it is a very different thing from what it was. It is a curious paragraph.

“Of the three denominations of Dissenters, a few, and but a few, of the old Presbyterians exist; still fewer preserve their original Calvinism, and rigid discipline. It is not easy to discern the modern Independents from those Methodists who have formed recent establishments on similar principles. The Quakers are stationary. The great accession to the body of Dissenters has been among (from) the followers of Whitfield and Wesley. But in all the Countess of Huntingdon’s Chapels, where the Calvinistic disciples of the former meet, a close approximation

is made to the services of the Church of England; while an attempt to establish the Liturgy, as the standing service amongst the Wealeyans, at a Conference in the North, was rejected by no great majority.'

" All this is very consolatory. What a strange compound the comforts of some people are, Mr. Editor! The old Presbyterians are dead,—that is a comfort. If any remain, they are degenerated to Arians and Socinians,—that is a comfort. The Quakers, unhappy wights, cease to quak, and are 'stationnary,'—that is comfortable. The modern Independents are just like the Methodists; and the Methodists are just like the Church,—that is comfortable. But, after all, Sir, the whole, Presbyterians, Baptists, Independents, Quakers, and Methodists, are Dissenters; and Dissent is increasing—rapidly increasing,—very comfortable, no doubt!

" Notwithstanding the restorative powers of this elixir, the Reviewer continues to labour under great prostration of spirits, and I almost fear, as is not unfrequently the case, attended by slight incoherency of mind." \* \* \* \* \*

" The Clergy, the Reviewer says, cannot get forward, because their benefices are poor; yet Dissent is making progress with no benefices at all. This is very peculiar! The Clergy, he insists, are very poor; yet the people persist in thinking them very opulent. Very strange and provoking this! It is in vain, he continues, to detect the grossness of exaggeration, which is so greedily swallowed; and yet he proceeds to make the attempt immediately. Well, we must follow him, and observe what he will make of his argument, with Despair for his companion.

" It is not fair to decide on the wealth of the individual by the items of his income. A man in one situation of life is far richer with £500 per annum than another with £1000. In order to estimate this point with justice, then, we must take into account the great expenditure of the clerical education, as well as the manner in which the Clergy must live to keep up their respectability, we may add, their usefulness."

" The mode then prescribed for us to judge of the poverty of the Church, is by comparison, for if even it should be found to be wealthy in the positive degree, it might still be shown to be poor in the comparative. Let us ascertain the result. Is the Episcopal Church of Great Britain and Ireland poor in comparison with the Dissenting Church? The question, Mr. Editor, almost offends you: Is it poorer than the Scotch Church?—Certainly not. Is it poorer than the Catholic Church?—No. Is it poorer than the Greek Church?—No. Is it poorer than the Mahomedan Church?—No. Then we arrive very ple-

santly at one of those enigmatical conclusions, in which your Reviewer has such dear delight;—that this 'poor,' 'ill-paid,' 'over-worked' church is only just the richest in the known world."

THE BLESSEDNESS OF THE DEAD THAT DIE IN THE LORD: a Funeral Sermon occasioned by the lamented Death of the late Mrs. Rachel Harbottle, with a brief Mémoir of the Deceased. By W. Roby.

CRITICAL RESEARCHES IN PHILOLOGY AND GEOGRAPHY. Glasgow, 1824; 8vo. 7s. 6d.

REMARKS ON PROFESSOR LEE'S VINDICATION OF HIS EDITION OF JONES'S PERSIAN GRAMMAR, published in the July and August Numbers of the Asiatic Journal, 1824. Glasgow, 1825. 8vo. 4s.—

Both these works are by the same author. They display no ordinary attainments in oriental literature, and bear very hard on the pretensions of Professor Lee, of Cambridge. To the first the professor replied in the Asiatic Journal, which has produced a rejoinder in the second pamphlet, just published. We cordially recommend both to the students of eastern philology, and particularly of the Persian language.

FRAGMENTS OF WISDOM: a Cabinet of Select Anecdotes, Religious, Moral, and Entertaining, many of them Original, and not to be found in any former Publication. With a beautiful and striking Likeness of the Rev. Rowland Hill, A.M., Minister of Surrey Chapel, Blackfriars, London. In one volume 18mo. Price 4s. 6d. boards.

FOR MISSIONARIES after the Apostolic School: a Series of Orations in Four Parts.—I. The Doctrine.—II. The Experiment.—III. The Argument.—IV. The Duty. By the Rev. Edward Irving, A.M. The First Part, containing "the Doctrine" in Three Orations, is now ready. Price 4s. The proceeds of the sale are for the widow of Mr. Smith, late Missionary at Demerara.

REMARKS ON VOLNEY'S RUINS, or a Survey of the Revolutions of Empires. Dedicated by Permission to the Right Reverend the Lord Bishop of St. David's. By W. A. Hails. Price 10s. 6d.

ESSAYS ON VARIOUS SUBJECTS OF ECCLESIASTICAL HISTORY AND ANTIQUITY. By the Rev. Jas. Townley, D.D. London, 1824.—These essays, which are ten in number, embrace some very interesting topics, which are seldom the subjects of attention. The ancient

Zabii, or Ante-Mosaic Idolaters—The Worship of the Ass—The Character of Mary Magdalene—The ancient Christ Watch Nights—The Sortes Sanctorum of the ancient Christians—The Agapæ—The Terms “Jethus and Pisculi,” as used by the ancient Christians—The Collège de Propaganda Fide—The Prohibitory Indexes of the Church of Rome—and the Progressive Diffusion of the Gospel. All these subjects are treated in a manner worthy of the learning and research of the author of the Biblical Illustrations.

*CHRISTIAN DOCTRINES AND DUTIES,  
or the Minister's Preaching and the People's Practice: a Farewell Sermon.* By J. Leischild. Price 1s. 6d.

## WORKS PREPARING FOR THE PRESS.

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## RELIGIOUS INTELLIGENCE.

## MISCELLANEOUS.

*A Hand Bill on Slavery.*—The following hand-bill, has been extensively circulated. The subject has consequently been a topic of conversation, many families have ceased to use West India sugar, and it is confidently hoped that their number will continue to increase throughout the kingdom, till the planters be compelled to yield that, from necessity, which humanity and sacred justice demand in vain.

“ There are, at this moment, eight hundred thousand of your fellow-creatures in a state of degrading and miserable slavery. These unhappy beings, or their parents, were kidnapped, and driven like herds of cattle to the shore, crowded in the most cruel and revolting manner in the slave ships, transported to the West Indies, and there brutally exposed for sale by public auction! The purchaser, at these disgusting scenes, claims the wretched victims of rapacity and injustice, as his property, and has, generally, the initials of his name burnt in them, on the shoulder, or some other conspicuous part. They are driven in gangs to their bitter and unpaid-for toil, by the stimulus of the cart-whip, and are treated, with rare exceptions, rather as brutes than men. These are notorious facts, which offend the light of heaven every day;—facts, which are the foulest blot on our national character. We boast of our excellent constitution; we are prominent for our benevolence and charity; we glory in our land as a land of freedom; and yet we are supporting Negro Slavery, that complicated and enormous system of crime!—for though by law the Slave Trade is abolished, yet Slavery is still carried on with undiminished, if not augmented vigour.

“ The humane instructions sent out by Government to lighten their burdens, and relax their bonds, are treated with insolent contempt; and the delay consequent on our attempts at the gradual extinction of the odious traffic, has only given opportunity to the oppressor, if not to make the bondage of the poor African more intolerable, to render his freedom more difficult and hopeless.

“ Our hearts are moved, and our eyes weep for the hapless lot of our sable brethren. But, can we do nothing more than pity? Must this detestable and monstrous tyranny, this shameful waste of human life, be permitted for seventeen years longer? Must we wait the tardy operation of parliamentary enactments which are violently opposed by a formidable array of interested men, who are menacing, and aiming to intimidate the government, and deceiving the public by misrepresentation and falsehood? No!—there is, in *our own power*, a more concise and effectual method of redressing their wrongs in *ABSTAINING FROM THE USE OF WEST INDIAN PRODUCE*, of which SUGAR IS THE LEADING ARTICLE.

“ READER,—Are you aware, that if you consume this produce, you are giving your individual support to this infamous system? Are you conscious that the sugar that sweetens your tea is the price of the poor slave's blood? Will the sanction of the multitude make you less guilty? “ O my soul, come not thou into their secret, unto their assembly mine honour, be not thou united! ” Every reader of this Appeal, whether rich or poor, master or servant, parent or child, is affectionately and earnestly called upon, if he wish not to be par-

taker of other men's sins, and to be free from the charge of blood-guiltiness, to refrain instantly from the use of West Indian sugar, and to BUY THAT ONLY WHICH IS PRODUCED IN THE EAST INDIES, BY FREE LABOUR."

*The State of Ireland.*—The following extract of a letter received by the Rev. J. Bulmer, from J. D. La Touche, Esq. of Dublin, will show, that the work of instruction advances in that country in defiance of clamour.—“ We have great reason for thankfulness, that, under all the circumstances of the country, institutions, such as those we assist, increase, not only in number, but in influence; and it argues well for the future, that no attempt to do us good fails of prosperity. Much has been done; much still remains for us to do; and there are many adversaries; but if God be for us, who can successfully oppose us? He has already prospered us, in the improved and increased religious feeling of our nobility and gentry, and of several of the middle class in Ireland, in the desire for instruction, which more and more manifests itself among our people, in the various institutions which are furthering scriptural instruction amongst us, and the progress which, from year to year, they all make, in the sympathy felt for Ireland in the other parts of the empire, and the liberality which is extended to any measure for her benefit. All these may be accounted for separately by second causes; but it is the pleasure and delight of the Christian to refer them to the God and Father of all, in whose hands are the hearts of men, and who worketh all things according to the counsel of his own will. This persuasion adds sweetness to his labour, as he feels that the Lord hath done great things, whereof he is glad; and this feeling also adds swiftness to his zeal. May it be so amongst us! And while we humbly and simply wait on Him for strength, may we be steadfast and unmoveable, always abounding in His work; and we shall never find that our labour in Him has been in vain.”

*Unitarian Encroachments.*—Our readers are generally aware, that a spirited controversy has, for some time past, been carried on in the columns of the Manchester Gazette and the Sheffield Mercury, respecting Chapel-funds and Endowments, originally the property of Orthodox Dissenters, but which are now in the hands of the Unitarians. This discussion, it appears, originated at a public dinner which the Unitarians of Manchester gave to the Rev. John Grundy, who for upwards of ten years preached Socinianism in Cross-Street Chapel, Manchester; which was originally built for the Rev. Henry Newcome, a very eminent Trinitarian

minister. On this occasion about one hundred and twenty Socinian ministers and gentlemen sat down at the convivial board; and upon the health of the Rev. George Harris being drank, that Rev. gentleman favoured the company with a long speech, which was received with thunders of applause. After the tumult had subsided, the Chairman discreetly solicited the use of the manuscript, from which it was delivered, for publication, and consequently it was “ gazetted”; and the following extracts will be sufficient to prove, that its publication was a deliberate insult to every other denomination:

“ I am confident that I am addressing men of liberality and intelligence—men who are anxious for the improvement, the freedom, and the happiness of the race of which they form a part; and, therefore, I am the more desirous of impressing on your minds the vast and unspeakable importance of Unitarianism, as a means of human civilization and instruction. This is a point of view in which, I think, it has not yet been sufficiently considered, even by its friends; but it is one of which, I think, it is admirably deserving, and which will appear the more clearly, if we contrast, for a moment, the spirit which the two opposing systems are calculated to generate. For what is the spirit of Orthodoxy? Is it not a slavish spirit? But the spirit of Unitarianism is one of rational and enlightened liberty. The spirit of Orthodoxy is a mean spirit; for it bends before the dictation of a worm of the earth, and its essence consists, as its own advocates aver, in the ‘ prostration of the human understanding;’ but the spirit of Unitarianism is open, generous, liberal. The one is partial and capricious, viewing the favourites of heaven only in a selected few; whilst Unitarianism sees in every man a brother, training up for the glorious importance which awaits all the family of the eternal. The spirit of Orthodoxy is a cruel and vindictive spirit: witness its excommunications and its inquisitions. The spirit of Unitarianism is merciful and benevolent—anxious for man’s rights, and detesting revenge. The spirit of Orthodoxy is one of persecution: look at the Athanasian Creed, and Test and Corporation Acts; see the unbeliever—oh! shame and scandal!—even in the nineteenth century, dragged before the tribunal of man, to answer for his supposed want of faith—and behold Judges, acting under the abused name of that Christianity which they say is part and parcel of the law of the land, inflicting sentences which even the worst of crimes would scarcely sanction; but Unitarianism is free as the winds of heaven, and desires that every human creature may be so too. Orthodoxy says, it encourages inquiry: it may do so to a certain point, but when a human being ar-

rives at that, it is the language of its deeds, ‘ Hitherto shalt thou go, but no further :’ Unitarianism, however, has no land marks on the shores of knowledge ; like the swelling waves of the ocean, it is spirit and it is life. *Orthodoxy would strip a man of the name of Christian, and would shut him out from all the rewards of heaven, unless he can pronounce the Shibboleth of an intolerant party ; whilst Unitarianism affirms, that in every nation, age, and in every sect, he who feareth God and worketh righteousness, shall be accepted of him. Orthodoxy is bound up in creeds, and confessions, and articles of faith, with inky blots, and rotten parchment bonds : but Unitarianism, like the word of the everlasting Jehovah, is not, and cannot be bound. Orthodoxy is gloom, and darkness, and desolation : Unitarianism is light, and liberty, and joy. The influence of this system on human civilisation, human liberty, and human happiness has already been tried ; it has been tried for ages, and its direful and demoralising effects may be read in the history of every nation under the sun. It is, has been weighed, Sir ; and has it not been found most miserably wanting ? Let the statecraft and the priesthood, the war and the slavery, by which mankind have been cursed for ages, answer the question.”*

The effects of this harangue have illustrated the saying of Solomon, that “ He who is first in his own cause seemeth just, but his neighbour cometh and searcheth him.” Ministers and laymen amongst the Orthodox Dissenters replied in the Journals, and have attempted to show, “ that by a deficiency of integrity, the Socinians have in many cases possessed themselves of property never designed for their use. This has led to the publication of lists of the chapels in the midland and northern counties which are now in the occupation of Unitarians, marking the number of those which were erected by the Orthodox, and those which have been built by Socinian liberality for the use of their own body. We insert “ a Summary” of all the lists, which certainly “ presents, not merely a melancholy display of the gradual and extensive substitution of error for truth, but of the deficiency and obliquity of moral principle by which, in many cases, that substitution has been effected.”

*Originally Built by*

| County.       | Orthodox. | Unitarians. | Total. |
|---------------|-----------|-------------|--------|
| Lancaster.    | 31        | 6           | 37     |
| Chester.      | 12        | 2           | 14     |
| Derby.        | 14        | —           | 14     |
| Nottingham.   | 2         | —           | 2      |
| York.         | 16        | 4           | 20     |
| Westmorland.  | 1         | —           | 1      |
| Worcester.    | 5         | 1           | 6      |
| Leicester.    | 4         | —           | 4      |
| Warwickshire. | 6         | 2           | 8      |

91      15      106

The whole controversy will be speedily published, with an introduction by a gentleman well acquainted with the discussion.

*Monthly Meetings.—January.*—The subject of this month’s discourse, was “ *The Faithfulness of God the ground of Confidence and Prayer.*” The preacher was the Rev. John Townsend, of Bermondsey, well known for his philanthropic and successful exertion on behalf of the deaf and dumb. The meeting was held on the 6th, in the Rev. Mr. Wall’s Meeting, on the Pavement, Moorfields. Mr. Townsend selected for his text, Gen. xxxii. 12. “ Thou saidst, I will surely do thee good.” The faithfulness of God was well illustrated from the Scriptures by the venerable speaker, whose age and tried fidelity gave additional effect to all he uttered. That faithfulness was the ground of Christian confidence, and the encouragement to prayer, was recommended, both from the consideration of the doctrine of Scripture, and the history of the experience of the people of God.

*Feb.—*—The monthly meeting took place on the 10th, at the Rev. J. Davies’s Meeting, Hare Court. The Rev. Mr. Washbourne ought to have been the preacher, but in consequence of indisposition, the Rev. Mr. Chapman took his place, and delivered an excellent discourse, on “ *Christian Meekness,*” from Matt. xi. 29. “ Take my yoke upon you and learn of me, for I am meek and lowly in heart ; for ye shall receive rest unto your souls.” Mr. Chapman illustrated the nature of christian meekness from the example of our Lord, pointed out the means of acquiring it, by taking his yoke upon us, and enforced its cultivation from the consideration of the blessedness connected with it, in the rest of soul which is experienced.

*Pembroke-shire Itinerant Society.*—The Annual Meeting of this Society was held at Narberth, Jan. 25, when several of its members were gratified in finding that its affairs had proceeded satisfactorily during the past year. It appeared that, in one village especially, a proper disposition had been manifested on the part of some of the more respectable inhabitants, to provide for the permanent enjoyment of the means of grace. Some measures have, in consequence, been already taken for the erection of a place of worship, and liberal subscriptions promised. The only thing to be regretted was, the backwardness of some of the country churches in affording pecuniary support to the Society, several having done nothing at all, and others having presented only half, or less than half the yearly sum of £2, originally requested from each of them, and which would be amply sufficient for the support of one itinerant.

## A CLERICAL APOLOGY.

Some months back, two persons, named James Horner and William Wood, teachers of a new sect called Baptist Revivalists, visited the town of Newport Pagnell, with a case, soliciting subscriptions toward the erection of a place of worship for their use. They went from door to door, and received the smallest sums. At length they arrived at the residence of the clergyman, the Rev. William Marshall, who instantly gave them in charge of the constable, and they were taken before a clerical magistrate, the Rev. Mr. Lowndes, who, upon the *oath* of Mr. Marshall, that they were *rogues* and *vagrants*, committed them to Aylesbury jail, where they were kept on the Tread Mill for more than twenty days, until the health of one of them became seriously affected, when the Hon. Robert Smith, member for the County, hearing of the transaction, interfered, and the illegality of their commitment being apparent, these unfortunate men were released. J. Wilks, Esq. the indefatigable Secretary of the Protestant Society, however, took up the business, and Mr. Marshall has consented to the publication of the following apology, which has appeared in two other papers beside the Northampton Mercury; and also to pay a sum, including expenses, which we understand must amount to nearly £100. However illiterate, or even fanatical, these individuals may be, we cannot but rejoice, that they have been thus delivered from the intolerance of a clerical magistracy, and trust that this will prove a seasonable admonition to gentlemen of that temperament.

*To the Printers of the Northampton Mercury.*

SIRS.—With reference to the charge preferred by me, against Mr. James Horner and Mr. William Wood, before the Rev. Mr. Lowndes, one of the Justices of the Peace for the County of Buckingham, in the month of July last, in consequence of which they were committed to Aylesbury gaol; I think it but justice to the parties to admit, that the charge was preferred by me under a mistake as to the meaning of an Act passed in the last Session of Parliament, and that I am now satisfied these persons were not impostors, nor acting in an illegal manner, and sincerely regret the imprisonment and many inconveniences they suffered in consequence of that mistake.

WILLIAM MARSHALL.

Newport Pagnell, January, 1825.

*Chapels opened.*—On July 6th, 1824, Kipping Chapel was re-opened for divine worship, after having been thoroughly repaired, and considerably enlarged. Three sermons were delivered on the occasion.

In the morning, the Rev. John Ely, of Rochdale, preached a very interesting and instructive discourse, from Matt. vi. 18, 19. In the afternoon, the Rev. Dr. Cope, of Wakefield, preached from Isaiah xxxv. 1.; and in the evening, the Rev. Joseph Cockin, of Halifax, from 1 Thess. iv. 15, 16. All the services were highly pleasing, and the collections liberal. The cause of the blessed Redeemer, in this neighbourhood, has prospered amazingly, during the last twenty years. Kipping chapel, situated in the village of Thoroton, in the parish of Bradford, in the county of York, has been twice enlarged within that period; and, notwithstanding there is in the village a large church-chapel, and a Methodist chapel is now building, is capable of containing nearly 400 more hearers than the population of the village. When the Rev. Joseph Cockin, who had laboured in this place fourteen years, left it, and removed to Halifax, many of the neighbouring ministers, as well as the people, concluded that the interest must decline, and the cause dwindle into ruine. But, after a period of four years, the people were again comfortably settled with a minister. Under the ministry of the Rev. John Calvert the cause revived—the truth prevailed—the chapel became too small, and was enlarged in the year 1807; and many were added to the church. This holy man was suddenly removed by death, on the 26th of March, 1816, and entered the joy of his Lord, aged 69 years. Since his departure, the congregation has greatly increased. Nearly 100 have been added to the church, and a great number of young people are now “taking the kingdom of Heaven by violence,” and anxiously inquiring, “What must we do to be saved?” The present chapel seats upwards of 1,100 people, and is generally well filled. The people, who are, with a few exceptions, the poor of the world, have contributed very largely of their little savings to maintain the cause of genuine religion amongst them. The chapel was built, and enlarged the first time, without any assistance from the public but what they obtained at the openings; and although the congregation erected a large and substantial school-room, altogether detached from the chapel, capable of comfortably accommodating 300 Sabbath-scholars, in the year 1819, yet they intend to defray the expense of the present enlargement themselves. May He whose glory they desire to promote, still continue to bless them. May “his work appear unto his servants, and his glory to their children.”

Jan. 28.—The chapel at Epsom, Surrey, which will contain about 500 persons, was re-opened, when the Rev. George Clayton, preached in the morning, and the Rev.

**James Stratton** in the evening. This place of worship is of long standing, and formerly was well attended, but the interest gradually diminished, till at length the chapel was shut up. In the year 1805, it was obtained by an annual rent, and since purchased and placed in the hands of trustees. It was supplied by various ministers, till the late Rev. John Atkinson went to reside there, who preached regularly. After his removal, for want of suitable management, it declined, and the decay of the roof made it unsafe for occupation. Of late, several families in Epsom, feeling for the spiritual wants of the inhabitants, proposed to raise £100, for the re-establishment of an evangelical ministry, to which a friend in London added £50. In consequence of these encouragements, the chapel has been put into substantial repair, and contributions for the liquidation of the remaining debt of £350, are respectfully solicited through the medium of the Rev. Thomas Lewis, of Islington. It will be supplied from Hoxton Academy, until a suitable minister is obtained.

*Sickness and Death of the Rev. Stephen Morell, Jun. late of Norwich.*—Some inaccuracies respecting the departure of the above excellent young minister appeared in the number of the Congregational Magazine for December, which we can scarcely regret, as they have produced the following interesting letter from his esteemed father the Rev. S. MORELL, of Little Baddow, Essex; with whom we sincerely sympathize in the mingled feelings which this bereavement must produce in his mind. We regret that a press of matter prevented its insertion in our last number.

"The account of the illness and death of my late beloved son, in your number for December, being not quite correct, I am induced, by the repeated solicitations of many of your readers, to send you a short statement; which you will perhaps have the goodness to insert in your next number.—Although his removal at the last took place much sooner than I had apprehended, the event itself was not unexpected or sudden; as he had been residing with me nearly three months after an attack of hemorrhage, attended with circumstances that scarcely allowed the indulgence of even a faint hope of his ultimate recovery. But fears, which I was anxious to hope would prove groundless, were seriously awakened by circumstances which I will not now particularize, but which produced a depression of spirits, and, I fear, an effect upon his bodily health from which he never afterwards recovered.—His introduction to the Church assembling in the Old Meeting at Norwich, and the affectionate cordiality with which he was accepted by them, and invited to

the pastoral office, was in the highest degree encouraging. Of this he was deeply sensible; and I had indulged a hope, when called to attend his ordination in the month of June, that, with a mind at ease, and with prospects on every account exhilarating and cheering, he might be usefully employed in the service of the sanctuary, to which his heart was fervently devoted. Such was not the will of God. Twice he enjoyed the privilege of administering to his flock the memorials of that grace on which his own hopes were built. One member was added to the church; others were proposed. Every preparation too was made for domestic comfort, and on the 3d of August he left Norwich, alas! not to return after a few weeks, as we all hoped, with the dear friend who was to have been a sharer with him in all the joys and sorrows of life; but—to return no more. The fatal attack, to which there had been for some months a constitutional tendency, took place on the 10th of August. On the following day, he arrived at Little Baddow. Every succeeding week was marked by increasing debility: his religious joys increased in the same proportion. His lively faith, his growing spirituality, his communion with God, which he assured me, several weeks before his death, was inexpressibly delightful, were indicative of the scenes that were quickly to be unfolded. At length, not more than a week before his removal, it became my solemn duty to apprise him of the certain event that was before him. I knew, he would be able to bear it; but little expected the perfect composure with which he received it. His answer was, with a smile upon his countenance, 'I have thought for some time that my case was dangerous, and now I hope it will please God to hasten the end: I fear nothing so much as a long lingering consumption. I have often put my soul into the hands of Christ, my intercessor, and he has accepted it. I am not afraid to die, and I am prepared to stand before my God.'—Sentiments of the same import, with increasingly strong expressions of joy, were repeated daily and hourly.—'I long to depart. I am looking forward to eternity without trembling; and why should I tremble? My affections are not on the earth; my soul has long been given to Christ. If I could now choose, I should prefer to die. Every thing here appears to me so low, so mean, so gross, I should be glad to break the trammels of mortality to-night, and enter into a state pure and refined, fit for an immortal soul.'—This state of mind he was favoured to enjoy for five days, without interruption. He was not confined to his bed; he even walked out on the day preceding his death, and sat up with us later than

usual. In the evening he enjoyed some sleep for a few hours after he withdrew; became evidently worse about one o'clock on the morning of Thursday, October 21st; and after uttering such language expressive of spirituality and joy, with scarcely any interruption for three hours, as I had never before listened to, or exactly conceived, he expired, almost without a struggle.—I refrain from stating more, as a Memoir of his Life, and a full account of the closing scene, is now preparing, and will be offered to the public within a few weeks.

*The Death and Funeral of the Rev. John Whitehouse, of Dorking, in Surrey.*—He died on Saturday, January 22, 1825, in the thirty-eighth year of his age, and the twelfth of his ministry at Dorking. The piety of his heart, the mildness of his manners, and his disinterested zeal for God, endeared him to all who knew him. He has left an afflicted widow and five children to lament for him. To the church and congregation over which he presided, the loss is great; indeed, he is a public loss. The Surrey Mission, of which he was one of the most active Secretaries, will long remember his labours of love, to promote the interests of that important Institution. The high esteem in which he was held, appeared on the day of his interment, a day which will be long remembered by those who were present on the occasion. The following is a correct account of the order of the day. At three o'clock the corpse was removed from his late residence to the chapel, preceded by the following ministers:—Messrs. G. Clayton, Lewis, Jackson, his medical attend-

ant, Lacey, Hunt, Varty, Dubourg, Smith, May, Schofield, Harper, Forsaith, Philimore, Irons, and Haynes. The pall was supported agreeably to his own request by Messrs. Knight, Percy, Johnston, Widgery, Dallison, and Churchill—then followed his relations, and the members of the church and congregation, two and two, after them a large company of the inhabitants of the town. The solemn service was conducted as follows:—Mr. Jackson, the Senior Secretary of the Surrey Mission, began by reading and prayer, Mr. G. Clayton delivered an appropriate address, and Mr. Lacey concluded with prayer. At half-past six o'clock, a large congregation assembled again in the chapel, when Mr. Churchill commenced the service with prayer; Mr. Lewis preached from Philippians, i. 21.; and Mr. Knight concluded the solemnities of this truly affecting day with prayer.

Recently died after a short illness, the Rev. C. SLOPER, of Hitchin, Herts.

#### NOTICES.

*Wilts Association.*—The next half yearly meeting of the Wilts Association, will be holden at the Rev. Mr. Goode's meeting-house, Sarum, on the Wednesday in Easter week. Mr. Jay is engaged to preach in the morning, and Mr. Elliott in the evening.

The Rev. ROBERT VAUGHAN, of Worcester, having been unanimously invited to succeed the Rev. JOHN LEIFCHILD, at Kensington, which invitation he has accepted, will commence his labours there, on the first Sabbath in April.

#### Answers to Correspondents, &c.

COMMUNICATIONS have been received this month from the Rev. H. Evison—J. Hayter Cox—Joshua Shaw—J. A. James—J. Winterbotham—T. Golding—C. N. Davies—W. H. Stowell—T. Jackson—Joseph Fletcher—W. Orme—J. Blackburn—John Alexander.

Also from H. Heudebourek—A friend to Missions—H. R.—Rob. Boyle—J. B. Williams—Amicus—B. Hanbury—Euis—J. S. H.—A. B.—N.—W. H. S.—A.—Viatorius Mercator—Quidam—T. L.—E. T.—J. H.

A. is thanked for his Communication, but is informed, it is a standing rule with us to admit no anonymous Reviews.—There are particular reasons which prevent the wish of our respected correspondent A. from being complied with. Our friend Viatorius, &c. is thanked for all his attentions. We are always glad to hear from him, and his Communication on Statistics will be peculiarly acceptable. We doubt whether the Biography of Gervase Disney would be sufficiently interesting.—A Correspondent, who signs A. B. complains of the inaccuracy of some modern editions of standard works, and wishes to give a hint to the editors of such reprints. He says, that in the Leeds edition of Doddridge's Works, he made, some time since, a list of thousands of *Errata*. The persons concerned in all such undertakings should print from the best editions, and revise the press with great care, as the devotions of a family may be very unpleasantly interrupted by the occurrence of such mistakes in the course of reading.—T. L.'s poetry is well-intended, but unfit for publication.—E. T. wishes to know where he may find a Memoir of Thoma de Laune, and who was the editor of his “Plea,” that speaks of himself as his fellow-prisoner for non-conformity? Amicus (Beds) is informed, we have it not in our power to answer his queries at present.





Drawn & Engd by R. Woodman, 6 Newman Street, Oxford St. W.

GEORGE REDFORD, M.A.

*Uxbridge.*

Published April 1835, for the Congregational Mag. by B.J. Holdsworth, 8, Paul's Church Yard, London.

